BOSTON UNIVERSITY

SCHOOL OF EDUCATION

A STUDY OF THE BACKGROUND AND EXPOSITION OF INTERCULTURAL VALUES IN THE SECONDARY SCHOOL LITERATURE PROGRAM

SERVICE PAPER

SUBMITTED BY

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PREFACE

An effort has been made in this paper to determine the importance of increased intercultural values in a secondary school literature program.

This Service Paper aims to present an instructive background and exposition of just how the resources for the promotion of intercultural values will help further develop pupil appreciation and understanding of literature and of social democracy, on a more extensive scale.

Objective interpretation of the readings and investigations made and, particularly, the enlightening instruction, of Professor John J. Mahoney, Whittier L. Hansen, and William H. Cartwright, has contributed to whatever worth this presentation merits.

METHOD OF RESEARCH

For an orientation the writer read many different works relating to his subject. A thorough check was made on all the available literature pertaining to intercultural values. As the writer progressed in this study all these values and the means stressed by various authors for their application were incorporated into the plan of this paper, based on an extensive outline formulated in the Methods of Research course, given in the University.

Professor John J. Mahoney's course on Intercultural Education was the basic guide for the writer in the interpretation of the readings, particularly as regards emphasis of topics of importance.

A survey that was made revealed the exact views of our 48 State Departments of education. Linked up with this survey are the necessary suggestions of the writer to clarify some statements that needed expatiation.

The paper was organized into sixteen chapters or sections with the express purpose of embodying in each chapter the highlights of the subject and those ideas that would enrich and give polish to a literature course.

This paper, it is hoped, will be a help to other teachers interested in the subject.

CHAPTER I

Introduction

"In all parts of America today there is much discussion of what appears to be a new type of education called 'Intercultural Education.' Here and there are a few persons who speak of it with authority, but by and large there is confusion as to what it is all about. Thousands of teachers and administrators are seeking ideas and plans which they may incorporate in their systems, but as yet there seems to be no very clear conception of the real roots of the movement. To many teachers the term, Intercultural Education, suggests something vastly different from education as they have previously conceived of it."[1] This is the present situation in intercultural education. Therefore, this exposition should help direct the establishment of intercultural values in a more formal way, especially in a high school literature program.

"Since parents have been of varied backgrounds, no school could fully discharge its obligation to the parents of a community which did not make its curriculum include something of the cultural heritage of each group represented by its pupils." [2]

The term "intercultural education"is an embryonic force in modern American education. According to the listing in the "Education Index,"

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[1]E. Harold Mason, "What Is Intercultural Education?" School and Society, Vol. 62, p. 241, Oct. 20, 1945

[2]Ibid,, p. 242

no mention is made of this "new" weapon for promoting democratic human relationships until after the year 1941. Previous to that time, there were, of course, some excellent teachers in the public schools who encouraged intergroup understanding and good-will, with little or no recognition. However, not until after 1941 did the intercultural movement receive an organized impetus. From that time to the present professional progress has been rather steady in this important phase of education.

"The last three years (that is from 1940 to 1943) have been marked by little research of sufficient scope and importance to make outstanding contribution to the teaching of literature."[3] And between these years the intercultural movement in the field of school literature had failed to grow popular. There is not a single article on intercultural education listed in the "Reader's Guide to Periodical Literature," between those years, and none even before that period of time. The need for favorable propaganda was evident, and, within a short time, it was forthcoming.

"Aside from the various manuals of Dr. Rachel (Davis) Du Bois, there were no systematic expositions of the field of intercultural education, its theory and practice, until the appearance in 1943 of Vickery and Cole's 'Intercultural Education in American Schools.'"[4]

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[3]Bernice E. Leary, "Literature in School Instruction," Review of Educational Research, Vol. 13, No. 2, p. 88, April 1943

[4]William W. Brickman, "Intercultural Education," School and Society Vol. 64, p. 68, July 27, 1946

This fact has prompted further thought and study into the field of "intercultural values" in a secondary school literature program in relation to their systematic application and their usefulness in further developing pupil appreciation and understanding of literature and of social democracy, (the American brand.)

Someone wisely has said of the intercultural movement:

> "It strives for the spread of friendliness among all elements of the American population, and it can be successful only in so far as these elements make up their minds to want to be friendly. What intercultural programs can do is to instill and encourage the desire to be friendly to groups other than one's own."

"Intercultural Education is (the) attempt to make our curriculum materials representative of the best cultural traditions of all Americans. It is designed to give to the children of all backgrounds the significant social insights of all the parents. The tremendous interest being manifested in this new approach presages the coming-of-age of America as a nation and a realization of the essential characteristics of education in a democracy such as ours."[5]

Intercultural education will be most effective when it leaves the pupil with the convictions and feelings that there are basic similarities in all peoples and that human beings are pretty much alike in their differences.

The beloved Franklin D. Roosevelt, with his golden voice, uttered these words:

> "We are rich in the elements from which to weave a culture. In blending these elements into a national

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[5] Mason, op. cit., p. 243

> fabric of beauty and strength, let us keep the original fibres so intact that the fineness of each will show in the completed handiwork."[6]

Mr. Roosevelt's words express precisely the ultimate purpose of intercultural education. "It seeks to give to all the children in the United States, of both dominant and minority groups, the basis and the disposition for mutual understanding and appreciation. It seeks to give to children of minority groups the feeling of security, of belonging to and of accepting the life of the country. It seeks to relieve tensions and to release creative achievements on the part of all; to overcome prejudice and to preserve democracy in human relationships. Finally it seeks to enrich American culture through the contributions of all Americans, and to make that culture stronger and more beautiful through the very diversity of its blended elements."[7]

"Intercultural education is education to improve understandings and practices of good human relations between individuals of the many culture groups."[8] It is an attempt to make our curriculum materials in literature, and all subjects for that matter, representative of the best cultural traditions of all Americans; an attempt to inspire children to look inward, to try to realize that intercultural education must be

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[6] Folk News, Vol. 48, p. 93, March-April, 1939

[7] "National Unity Through Intercultural Education," Education and National Defense Series -- Pamphlet No. 10, p. 5, Federal Security Agency, U. S. Office of Education, U. S. Government Printing Office, Washington, D. C., 1942

[8] Harry H. Giles, Victor E. Pitkin, and Thelma Ingram, "Problems of Intercultural Education," Review of Educational Research, Vol. 16, No. 1, p. 39, Feb. 1946

whole-hearted and whole-minded. The fundamental issues in this particular kind of education, as outlined by Vickery and Cole, are:

1. Recognition of the diverse racial, religious, ethnic and socio-economic sub-cultures which are rooted in our social soil.

2. The need for integration of all cultures in the interest of national unity.

3. Determination of the principles of citizenship for American democracy.

4. Ways and means of educating youth of different cultural backgrounds to fulfill the privileges and responsibilities of American citizens.

Most of the school's work in the field of intercultural education has been delegated to the social studies teacher. This phase of developing better citizenship is recommended highly, but it should be carried further -- into the literature program of the school! In recent years there have been strong arguments for the correlation of English courses with social studies courses, primarily for the advantages of better citizenship training.

The school should be the focal point for the forces of reason and brotherhood. Likewise, each classroom in the school. These twin essentials for living together well can be developed admirably in a literature program for the secondary grade levels. Aside from literature courses, electives, guidance, teacher workshops, in-service courses, committee meetings and student government and activities can further function for the same ends as intercultural values in literature.

Literature reflects the way men think, feel, and act. But not all literature develops right ideas about people and life. Scurrilous

literature, for example, against a minority group, is typical of the evil influence the printed word can have.

Because there is a vast amount of distasteful literature to be avoided and because there are many words and phrases in even the best literature that need proper interpretation and explanation, the literature teacher's role is quite important -- so important from an intercultural standpoint that there must be a sufficiency of adequate teacher-training for such intercultural development, a major need for American schools in toto.

High school boys and girls are usually unaware of stereotypes and prejudicial statements, in the regular literature courses studied until they have been educated somewhat interculturally. This phase of education is especially of great magnitude in a literature course where many authors and their works are treated as extensively and as intensively as time will permit. "For experience proves that certain types of training if not provided by the school and during the years of schooling, are seldom, if ever, made up in later life."[9] Organic potentialities must be channeled into preferences, tastes, emotions and finally values -- and then developed to the best possible advantage.

Without presenting intercultural values in a secondary school literature course, the teacher is ignoring the fact that adolescents are still forming their ideals, attitudes, and principles. The child's

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[9] Bayard Q. Morgan, "Mere Literacy," School and Society, Vol. 54, p. 355, Oct. 25, 1941.

powers of critical thinking should be developed so that reading will be meaningful and worthwhile. Then, and then only, is it possible for the child's future voting privilege to be based on a broadminded outlook so that all fellow Americans will be judged on the basis of character and real worth rather than on the pseudo-American basis of race, color, or creed.

CHAPTER II

THE PROBLEM AND INTERCULTURAL VALUES

The problem under consideration is:

Do the resources for the promotion of intercultural values in a literature program at the secondary grade level help develop pupil appreciation and understanding of literature and of social democracy?

The ultimate objective is to show that certain specified objectives of a secondary school literature program could be more easily attained with the influence of good intercultural education. The specified objectives are:

1. To develop a taste for wholesome literature.
2. To show the value of intensive and extensive reading properly done.
3. To stress the importance of harmony in all human relationships.
4. To promote the spirit of active citizenship in all pupils.
5. To establish reading as a leisure-time activity.

Intercultural values are the keys to political, social, and economic democracy. They help advance the spiritual and material welfare of man, and are chiefly concerned with:

1. The advancement of the moral concept of society.
2. The common welfare of all Americans -- in other words -- social justice.
3. The preservation of the Bill of Rights.
4. Active, intelligent citizenship.

5. Fraternal-mindedness toward all men.

6. An equality that makes people, at least, equal in the eyes of the law.

7. Abolition of all kinds of political, social, and economic discriminations.

8. Promoting a freedom which presupposes liberty to do what ought to be done.

9. Recognition of the world as one vast neighborhood bound by necessary interdependence.

10. Elimination of bigotry and unjust bias in all fields of human endeavor.

11. Respect for the individual on the basis of character and worth as a human being.

12. Equitable distribution of rights, privileges, and satisfactions on an impartial basis among minorities and majorities.

13. Developing a common God-loving social purpose and greater religious zeal and activity among all Americans.

The importance attached to intercultural values cannot be overemphasized. They are definitely part of a school's intercultural program, and this should permeate all phases of instruction at every possible opportunity -- without detracting from the regular course of study.

In a literature program for the secondary schools, intercultural values should be woven into the body of the courses as they progress, besides being stressed as supplementary material. It will not do, however, to trust to merely incidental teaching. An organized integrated program is desired through grades 7 - 12.

These values, therefore, never should be taught or stressed exclusively supplementary or exclusively incidental if the maximum

benefits are to be derived from the use of such allied teaching devices and techniques as are available.

There are numerous advantages linked to a high school literature program with intercultural values given special consideration. Some of these advantages are:

1. Acceptance of one meaning for Americanism.

2. Increase of theoretical and practical knowledge of the American way of life.

3. A more broadening influence for the classics and lesser works, and, hence, a more appreciative attitude toward them.

4. Greater opportunity for occasional and desirable diversity in teaching methods.

5. Helping to pave the way for active student participation in extra-curricula activities.

6. Stimulation for lively class discussions on vital issues of democratic living.

7. A more meaningful regular literature program.

8. Opportunity for sound interpretation and explanation of delicate (biased) literary works, set in their proper background.

9. Elimination of harmful prejudices and the acquisition of open-mindedness, based on democratic inoculation.

10. Enlightenment of the community to a spirit of righteousness.

11. Reduces parental indifference to the problem of intergroup understanding and good-will.

12. Clarification of the rights of minorities.

13. Keener insight into the essentials of American dogma.

14. Better understanding of race conditions.

15. Creating an awareness toward the avoidance of tensions and conflicts.

16. Understanding the good and the bad in propaganda.

17. Enlightens the community's bigots and misfits.

18. Provides evaluating experience for films, books, and magazines.

19. Develops a sensitivity in the student toward the cultural potentialities of other ethnic groups.

20. Will help America become more religious-minded (when intercultural values are promoted.)

If the school emphasizes critical thinking in all the reading required and the nature or semblance of proof, in so far as it is obtainable, in the field of human relations, there will be increased understanding of scapegoating and other disparaging and unfair discriminatory devices so prevalent in literature. The hate propagandist must be exposed just as well as the unsavory selections one is apt to meet in the wide field of even the "best" literature. Of course, the wise teacher will purposely avoid all literature condemned by authoritative groups as objectionable. The teacher should train the literature student to recognize vicious, unfair, derogatory assertions against any race, color, or creed. These assertions should never be glossed over by the teacher with the idea that they might incite a storm when corrected. The truth should be told tactfully concerning different cultural groups. The pupil should not be allowed to swallow wholeheartedly any biased thought an author advances unless the author is biased in favor of the truth which the teacher should be able to recognize.

The school that enables young people to share the findings of out-

standing writers concerning good human relations is doing itself, the community, and the nation a great service. Young people do not just become interested in real democratic education. They must be guided intelligently into the field, and then nourished along with the best suggestions and literature available.

The public secondary school teacher must strive for increased understanding of the representative cultural groups and for improved social relations among all students. What the teacher cannot do, or has not the time to do, toward fostering a spirit of brotherhood can be accomplished by referring the student to the intercultural library, or section, which should be established in all our public schools.

The intercultural library, or section, is of inestimable value. Here the pupil can find special pamphlet literature on race relations, the scandalous story of bigotry in our country, prejudice, Americanism; the evils of Communism, Fascism, and Nazism; and discriminations of many kinds, not to mention the many excellent intercultural books (and magazines) that actually are recent "best-sellers" among those interested in superior reading material. This library should also contain a goodly share of religious material -- pamphlets, magazines and books -- on all faiths represented in the school. This religious material should be marked properly and should be under the supervision of various members of the faculty most interested in promoting a deeper religious spirit in pupils of their own respective denominations.

Religious values have a very important place in intercultural education, as in all sound education. Such values promote love of God, love of country, and love of one's fellowman -- also, honesty, justice

and fairmindedness, the common sense way of looking at life and its problems, respect for others deserving it, and consideration for people less fortunate than one's self. These values should not be ignored. Every opportunity to instill religious values in public school instruction is a step in the right direction, as regards the progress of real social democracy for all people in these United States.

Democracy, as we want it, cannot advance without a sound religious and moral basis. American democracy needs a strong educational system that has such a true and solid democratic basis. Because of this American education needs both religious values and intercultural values. They should not be divorced from each other. Mention is made here of these essential features of a sound democratic education to throw further light on the need and importance of intercultural values in the literature program of our secondary schools.

"The constitution of the United Nations may not mention the name, God; yet, in the evolution of the ability of men to live together in larger and larger units, religious belief has been a potent factor throughout the years; and, in the building of this constitution, reverence for powers infinitely greater than ourselves will probably characterize the statesmanlike structure of the world's greatest common code or creed."[10]

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[10] Carl E. Seashore, "One World, One Religion," School and Society, Vol. 64, p. 161, Sept. 7, 1946

A school student's training in intercultural values should not stop after graduation. Such training, experience teaches, should be carried over into later life. The more effective each student is taught in this generation the more democratic the next generation will be, especially if intercultural values are given their proper place.

The high school graduate should consider his fellowman a brother under the skin. Ways and means of releasing pent-up cultural tensions should be part of his equipment for facing the world. The black spots should be whitewashed from his thinking. Intercultural values are stepping stones to these objectives.

The interculturally trained student appreciates literature for what it is worth and makes the most of his leisure-time by reading only the open-minded, uncolored variety of fiction and non-fiction which point toward high ethical standards, sound morals, civil liberties and rights, plus plenty of enjoyment.

Reading the great literary works totally or partially ignorant of intercultural values is a definite handicap. The full significance of the printed word is not absorbed, nor are the proper ideals and the proper spirit given the right reflection.

Without discrimination in reading a student reads blindly. Day after day, year after year such an individual grows to cherish the particular type of literature he absorbs because its discolorations are most suitable and pleasing for his acquired biased tastes. Such a reader falls into a deep rut and, consequently, confines his reading interests to a narrow field leaving little room for sufficient stimula-

tion and broad expansion of ideas. That is another reason why intercultural values are most important in the literature program.

"It is not comtemporaneity of itself, either of literature or of social problems, that is important -- it is meaning, meaning that is present because that which is being studied has revelance to some need. The past may also speak, but there again its message will only be heard if it has meaning.

"What the young people of America require is knowledge which is relevant for them, a way of thinking which is effective for the solving of their problems, and a set of attitudes which will aid in the perfection of their living together in a democratic society. To the meeting of these requirements, materials drawn from the fields both of English and of the social sciences may richly contribute. These may often strengthen and support each other. But they must be chosen not according to some lifeless rule of method but because of what they have to offer some human child whose needs have been revealed through understanding and love to some human teacher."[11]

Whenever the subject of intercultural values is considered there must be an inclusion of the "One World" concept as the reward of peace with justice. On August 30, 1946, at Endicott, N. Y., the World Organization of the Teaching Profession held a "World Conference Meeting." In a draft constitution to which delegates from educational associations of 28 nations affixed their signatures, a significant new effort in international co-operation was outlined. Present at this conference were

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[11]Karl W. Bigelow, "English And the Social Studies," English Journal, (Col. ed.) Vol. 27, No. 7, p. 591, Sept. 1938

56 official delegates representing some millions of the world's teachers.

Among the four objectives outlined by Chairman of the Conference, Frank L. Schlagle, superintendent of schools, Kansas City, Kan., was one "to prepare a document which will be a declaration of the teachers represented here strongly to encourage the educational institutions in their respective countries to develop international understanding and good will among their children, youth, and adults."[12]

The recommendations of the World Conference on the teaching of international understanding were prefaced by the remark "that teachers should instruct the youth of all lands to act upon the following principles and should strive, alone or with others, to make these principles prevail in all areas of human relationship."[13] The recommendations are as follows:

1. The fundamental needs of mankind for food, clothing, shelter, health, recreation, and security should be satisfied.

2. Every human being should enjoy, without any discrimination whatsoever, equal opportunity to develop physically, intellectually, and socially, (also spiritually and morally).

3. The pursuit of truth and the expression of opinion should be unrestricted, except when they interfere with the rights of others.

4. Respect for human life and for the religious convictions of other people should be fostered.

5. No nation should impose its culture upon any other nation, since no people possess superiority by reason of divine gift, biological factors, or historical claims.

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[12] Belmont Farley, "Toward One World," School and Society, Vol. 64, p. 188, Sept. 14, 1946.

[13] Ibid, p. 189

6. The natural resources of the earth should be developed by international planning and co-operation and should be used for the general welfare of mankind.

7. The advances of science have now made all peoples neighbors, mutually interdependent and, therefore morally responsible for each other's well-being.

8. The security of nations, their right to self-government, their cultural enrichment, and their economic prosperity can be realized only through international co-operation in an organization powerful enough to maintain peace and to facilitate world-wide economic co-operation.

Among the general resolutions of the World Conference of Teachers was one that has a direct bearing on the main problem under study and which should be mentioned here. The resolution states that: "Inasmuch as race discrimination among teachers exists in some regions of the world and since such discrimination is incompatible with the ethics of the teaching profession, this conference recommends professional efforts toward the elimination of such discriminations."[14]

Not to be overlooked in the consideration of resources for the promotion of intercultural values and their effect on better world understanding is all worthwhile literature that breaks the gap of aloofness between nation and nation. The lawmakers and the prophets of the Old and the New Testaments discovered early that the one sound principle of social stability is to love one's neighbor as you love yourself. This principle, the Good Neighbor principle, or the "Golden Rule", was adopted by President Franklin Delano Roosevelt as "the" basis of peace and harmony among the nations of the Western Hemisphere.

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[14]Ibid, p. 190

Selections from the lengthy bibliography prepared by the Maryland Department of Education, (found at the end of this chapter), will add immeasurably to one's storehouse of knowledge on just what should make all Americans, (North and South), "good neighbors."

BIBLIOGRAPHY
ON FINDING FELLOWSHIP WITH AMERICANS NORTH AND SOUTH
(PARTIALLY ANNOTATED)

Barrows, Harlen H. and others, Southern Lands. New York: Silver Burdette Publishing Company, 1941

Bodley, G. R. and Thurston, E. L., North American and South America. New York: Iroquois Publishing Company, 1941. Excellent for factual material

Brooks, E. C., Stories of South America, Richmond, Va.: Johnson, 1922

Brown, H. M. and Bailey, H. M., American Neighbors. New York: Houghton Mifflin Company, 1944. Interprets our Latin American neighbors -- their people, land, music, art, and literature.

Carpenter, Frances, Our South American Neighbors. New York: American Book Company, 1942. An imaginary airplane flight which treats, not only the countries, but includes stories of heroes, climatic and other geographic features and a brief unit on relations with the United States.

Coe, Douglas, The Story of the Alaska Highway. New York: The Junior Literary Guild and Julian Mesaner, Inc., 1943
The story of the Engineers Corps of the United States Army while building the Alaska Highway. Excellent for illustrating how man through scientific measures can penetrate the wilderness. Can be utilized to build up pride of American achievement in all pupils.

Collette, Elizabeth, Cross, T. P., and Stauffer, E. C., Within the Americas. New York: Ginn and Company, 1946.
Anthology of stories, poems from United States, Canada, and Latin America. Short biographical sketches of authors included. Considered excellent.

Farthing, Dorothy K. and Phillips, Claude A., Understanding the Latin Americans. New York: Lyons and Carnahan, 1946

Fodor, Laszlo (Ed.), Argentine. New York: Hastings, 1941
Principally a picture book, excellent photographs of scenes in Argentina. Twelve pages of "facts about Argentina." Considered excellent.

Herring, Hubert, Good Neighbors. New Haven: Yale University Press, 1941
Considered excellent -- for the teacher only.

Jefferys, C. W., The Picture Gallery of Canadian History. Boston: Bruce Humphries, 1942

Meyer, J. G., Hancock, R., and Gray, William H., Our Southern Neighbors Chicago: Follett, 1942
Excellent source of information on all Latin American countries. Very readable. Amply illustrated.

Salmon, Dwight and Boyle, Evalyn, Americans Together. St. Louis: Webster, 1943

Waugh, Elizabeth, Simon Bolivar. New York: Macmillan, 1941

Gill, Richard C., Manga. New York: Stokes, 1937
Well written, swift moving story of adventures in jungles of Ecuador. Describes customs of Indians, and a young American's association with them and friendship which develops. Good information on birds and animals. Excellent work.

Hayes, Florence, The Eskimo Hunter. New York: Random House, 1945
Excellent story of Eskimo life. Material considered authentic. Recommended solely for the pupil.

Lips, Julia E., Tents in the Wilderness. Philadelphia: Frederick A. Stokes, 1942
Story of life among the Indians in Labrador. Contains authentic information about Indian customs and ways of making canoes, snowshoes, baskets, traps, etc. Would be especially appealing to Boy Scouts.

Note: The above list of readings was selected from A Resource Unit: Finding Fellowship with Americans North and South prepared by the Maryland State Department of Education. The method of selection was based on that Department's ratings of those works considered most valuable.

CHAPTER III

PRINCIPAL ADVANTAGE OF INTERCULTURAL VALUES IN LITERATURE

Intercultural values in the literature program cannot be successful by mere presentation, or by pupil reading into them and understanding of them. What the teacher needs to do, most of all, is to build up the right interests, ideals, and attitudes in the minds and hearts of the pupils. However, intercultural values have a greater quantitative orientation training advantage in the literature program than in other fields of study. This is particularly true for Massachusetts.

"No book in itself can instill democratic attitudes in the student, nor will it do for the teacher to hand down high principles. These principles have to be worked out by the pupils themselves."[15]

The reading of literature, the incubator of ideas, is affected a great deal by the attitude of a people. This same principle, of course, applies to high school students. Their attitudes should be known by the teacher, (through interest-attitude tests and contact with the pupils), so that whatever remedial procedures are necessary can be affected.

Literature can be the instrumentality of false notions while affording pleasure. Because of this the teacher should be extremely alert, so much so, that this alertness will be transmitted to the pupil who should want to emulate the fine qualities of the good teacher. Only the alert pupil can detect the almost unnoticeable flaws in literature

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[15] Frank J. Coyle, "Tolerance For Intolerant Literature," High Points, p. 29, April 1946

that are injurious to the common welfare of all people.

The solution revolves around educating children to see unfair bias in the printed line whenever it appears. Making the greater number of children energetic readers is a most desirable goal that can be best attained from an intercultural standpoint through the medium of the literature program.

Whenever the negro, (or any other minority group,) is depicted in an inglorious fashion, there is a golden opportunity for the literature teacher to cultivate a realization of the truth, that the negroes still are not accorded the equality status before the law that is rightfully due to them, according to the Constitution of the United States. A special study of this great document by all high school boys and girls, with the proper teaching emphasis, will do much toward building up a vast amount of pride and confidence in our youth because they are American citizens.

The argument has been advanced that intercultural values belong more properly in a social studies course. Their merit in such a course is exceedingly high because the very nature of the subjects studied leaves plenty of room for controversial issues to be settled in one way or another. However, intercultural education and the values it helps promote, are not limited to any one course of study. These values must be a contributory factor to the success of every teacher, every course of study and every pupil enrolled in our public schools.

Of all the subjects in the curriculum, literature is the most fertile for significant ideas. The importance of offering intercultural values in a high school literature course can be seen, also, from the

fact that of the secondary school subjects studied by The Commonwealth of Massachusetts, Department of Education, for the years 1940 and 1941, more high schools in the Bay State were offering the subject of English than any other subject. The number of pupils taking English exceeded by far those of any other subject taken in the public schools of Massachusetts. These facts have a tremendous bearing on the importance of intercultural values in a literature course which falls under the category of English. According to the revealing figures of the Massachusetts State Department of Education, it is quite evident that a far greater number of pupils can be reached along the pathways of intercultural influence in a secondary school literature program than in any other single subject. A diagram on the next page illustrates the main contention that intercultural values are a very vital part of a literature program, and hence, being so, are essential for the attainment of the objectives of the literature studied and reviewed in the classroom.

THE COMMONWEALTH OF MASSACHUSETTS
DEPARTMENT OF EDUCATION

1940-41

High School Subjects Studied
(Partial list includes all English and Social Studies courses.)

Subject	Number Of High Schools Offering Subject	Number Of Pupils Taking Subject
English	260	171,124
Community Civics	136	13,966
United States Hist. & Civics	240	45,649
Combined U. S. Hist. & Civics & Problems Of Democracy	2	723
Problems of Democracy	146	9,816
Combined Problems of Democracy and Economics	2	319
Economics	153	10,858
Combined Economics and Sociology	2	15
Sociology	50	2,690

Diagram I

The subject English stands by itself compared with the subjects listed under the social studies program. The total number of students in all the subjects of the social studies field equals 84,036, leaving a difference in number of 87,088 more students enrolled in English courses, in which the literature program plays a major role, than in all the social studies courses combined. Actually there are more than twice as many students that will benefit from intercultural values in a literature course than will benefit from the same values in the social studies program. Hence, the importance of intercultural values in our secondary school literature offerings where the greatest number of pupils will be reached.

In order to put these values into the effective teaching of literature the teacher should be equipped to do the task delegated to the profession by a population of diversified cultural backgrounds. This recognizes the fact that all culture has not emanated from European whites. China, it will be recalled, has had approximately 4,000 years of continuous culture.

It has long been recognized by sociologists that there is a disturbing conflict between immigrant parents and their children of either the first and second generations, born in the United States, and educated in the public schools. Parents born in other lands carry their highly divergent cultural heritage with them, and unless they themselves have received sufficient Americanization, or, at least, an education as to what constitutes the American standards, there is very apt to be a variance of outlook between father and son or mother and daughter, since the parents lack the dominant American pattern. The public schools of our country are

"educating for citizenship" and the break with foreign traditions and customs, still upheld and practiced by many immigrant parents. By educating sons and daughters of immigrant parents to appreciate better the native birthplace of their parents, and what they were brought up to cherish, and, also, the ways of people in foreign lands and what they have contributed to our cultural heritage both here and from distant shores, a more wholesome understanding and compromising of viewpoints could be attained. Such an emphasis in a literature program would tend, also, to have a part in the cause of reducing juvenile delinquency.

CHAPTER IV

CONCENSUS OF THE IMPORTANT RESEARCH CONCERNING THE PROBLEM

The more important conclusions on the research already undertaken for a literature program, (with intercultural values stressed), in the secondary schools are here listed for further thought.

1. Consideration of individual differences in reading assignments.

2. Informality of procedure in presentation, methods and techniques. (The teacher's interest in a literary work must be sufficient to warrant pupil interest, or at least recognition of the teacher's outlook. This must be transmitted to the pupils, especially to those in the retarded group.)

3. Promotion of extensive reading for all pupils through such methods as will help achieve the aims of effective instruction.

4. Less classical emphasis once appreciation and understanding of the classics (in so far as attainable) have been given sufficient treatment.

5. Deletion of traditional materials from the program in favor of those which encroach upon the experiential levels of boys and girls and become significant in their personality development. This helps literature instill social responsibilities which are part of the intercultural approach. (All traditional materials should not be deleted -- only enough to allow these materials to still "speak" for themselves.)

6. Teacher - parent meetings should stress the need of the best literature in the home. Parental disapproval should be (and must be) voiced against cheap pulp magazines and injurious fiction. Real Americans are not reared from worthless literature which is quite often most conducive to sin. Parents should be made aware of the fact that <u>it is fundamentally the home, not the school, that sets the standards for pupils reading habits.</u>

7. The elimination in the lives of children of those negative and retarding conditions which prevent them from growing to full adulthood in reading.

8. Building systematic, American programs of reading development to function in every classroom, school, and community.

"With respect to American literature in the secondary schools, Mc Bride's analysis of the English curriculums of 365 antebellum academies in the South revealed practically no American literature and almost a complete disregard for any literature as such."[16] This is certainly a startling finding, and shows a definite need for intercultural education in all the schools of the south. The North has been more progressive in promoting intercultural education, but there is much room for improvement even here.

"The most detailed surveys of teaching practices in literature reported in the three year period, (1940-1943), were those by Dora V. Smith from her observations of elementary and secondary schools during the Regents' Inquiry into the Character and Cost of Public Education in the State of New York. She found . . . at the secondary level, (that) emphasis was chiefly on the actual reading of belles-lettres, all members of a class engaging in an intensive study of a single selection. Only about 15 percent of the schools engaged in broad reading units with an extensive approach to literature. Not literature for life, but literature for literature, was the general purpose of instruction."[17]

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[16]Leary, op. cit., p. 91

[17]Ibid., pp. 91-92

Since our country is still officially in a state of war, (1946), due consideration should be given to what the Basic Aims Committee of the National Council of Teachers of English has said about the purposes of literature in time of "conflict." The Committee has defined the purposes that literature should serve in time of strife as follows:

1. Enriching personal living.
2. Deepening understanding of social relationships.
3. Illuminating the comtemporary scene.
4. Developing insight into the American attitude of mind and conditions of life.
5. Promoting national unity.

Since we in America believe in political parties and since public opinion goes a long way in supporting political parties the importance of teaching children and adults how public opinion is formed, how to distinguish fact from belief, and how to deal with dangerous propaganda carrying the contagion of mass phobias, must be strongly pointed out. Teaching children how to form the best public opinion should be an objective of the literature program.

The Springfield Plan utilizing methods of propaganda analysis developed under the leadership of Professor Clyde R. Miller at Teachers College, Columbia University, has done a praiseworthy piece of work along these lines of thought. One highly important conclusion of the school authorities of Springfield, Mass., was that prejudices of children come from their parents or other adults and from adult institutions. From this it was argued that particular emphasis should be placed upon reaching the grown-ups.

Just what the secondary school student strives to accomplish under the Springfield Plan is here reported:

At the junior high level the student is given an opportunity to develop an appreciation of the rich heritage of America. (This can be developed in the literature program by giving special emphasis to American literature.) The student should be encouraged to build a sympathetic attitude toward all racial, religious, and national groups through understanding of their cultural patterns. The student should obtain specific knowledge of contributions made by various immigrant groups to the growth of the United States and his own particular locality.

At the senior high level the student should analyze current problems in a program of open discussion, studying both the strengths and weaknesses of our democratic processes to determine how democracy can be strengthened. The student should study the nature of propaganda; he should know how to evaluate his own prejudices, and how to reach objective conclusions. The Springfield high school "Town Meeting" if adopted elsewhere, would give experience in democratic procedure and practice.

Commenting on "The Springfield Plan," Dr. Clyde R. Miller, who is, also, educational consultant for The League for Fair Play, Inc. says: "It is increasingly urgent that democracy be a reality in the everyday life of Americans. The Springfield Plan is a basic contribution toward that end."

CHAPTER V

A STARTING POINT FOR THE TEACHER

The range of materials and procedures available for promoting intercultural values in a high school literature program is extensive. Many fine organizations throughout the country offer valuable information to all who request it. These organizations have excellent suggestions for the teacher interested in greater intercultural training for public school pupils. Some of the more important organizations are listed here for reference purposes.

The Bureau for Intercultural Education
119 West 57th Street
New York, N. Y.

The American Council on Race Relations
Julius Rosenwald Fund
4901 Ellis Avenue
Chicago, Ill.

The American Council on Education
744 Jackson Place
Washington, D. C.

Appreciate America Committee
130 North Wells Street
Chicago, Ill.

Council Against Intolerance in America
17 East 42nd Street
New York, N. Y.

National Association for Advancement of Colored People
69 Fifth Avenue
New York 3, N. Y.

The National Council of Christian and Jews, Inc.
381 Fourth Avenue
New York 16, N. Y.

U. S. Office of Education
Washington 25, D. C.

Young Men's Christian Association
347 Madison Avenue
New York 17, N. Y.

Young Women's Christian Association
600 Lexington Avenue
New York 22, N. Y.

National Urban League
1133 Broadway
New York 10, N. Y.

Council for Democracy
11 W. 42nd Street
New York 18, N. Y.

The International Relations Office, American Association of University Women
1634 I Street, N. W.
Washington, D. C.

Common Council for American Unity
222 Fourth Avenue
New York, N. Y.

East and West Association
40 East 49th Street
New York, N. Y.

National Catholic Welfare Conference
Social Action and Education Department
Washington D. C.

American Jewish Committee
386 Fourth Avenue
New York 16, N. Y.

American Jewish Congress
1834 Broadway
New York 23, N. Y.

Anti-Defamation League
100 North LaSalle Street
Chicago 2, Illinois

Building America
2 West 45th Street
New York 19, N. Y.

Catholic Interracial Council
20 Vesey Street
New York, N. Y.

Committee of Catholics For Human Rights
1775 Broadway
New York, N. Y.

Common Ground
222 Fourth Avenue
New York 3, N. Y.

The Eternal Light
3080 Broadway
New York 27, N. Y.

Federal Council of the Churches of Christ in America
Department of Race Relations
297 Fourth Avenue
New York 10, N. Y.

Foreign Policy Association
22 East 38th Street
New York 16, N. Y.

Friends of Democracy
137 East 57th Street
New York, N. Y.

Institute For American Democracy
369 Lexington Avenue
New York 17, N. Y.

Institute for Democratic Education
415 Lexington Avenue
New York 17, N. Y.

National Committee to Combat Anti-Semitism
100 West 42nd St.
New York 18, N. Y.

Non-Sectarian Anti-Nazi League
165 West 46th Street
New York 19, N. Y.

Office of Indian Affairs
Washington, D. C.

Public Affairs Committee
30 Rockefeller Plaza
New York 20, N. Y.

Scholastic
220 East 42nd Street
New York, 17, N. Y.

South Today
Clayton, Georgia

Southern Regional Council
710 Standard Building
Atlanta 3, Georgia

Survey Graphic
112 East 19th Street
New York, N. Y.

University of Chicago Round Table
850 East 58th Street
Chicago 37, Ill.

The League for Fair Play, Inc.
11 West 42nd Street
New York 18, N. Y.

Writers' War Board
122 East 42nd Street
New York 17, N. Y.

Youth Builders, Inc.
120 East 16th Street
New York 3, N. Y.

The National Council of Teachers of English
211 West 68th Street
Chicago, Ill.

World Peace Foundation
40 Mt. Vernon Street
Boston 8, Mass.

Frances Sweeney Committee Headquarters
Boston, Mass.

State Department of Education, Governor's Committee for the Promotion of Racial and Religious Understanding
200 Newbury Street
Boston, Mass.

Other intercultural bureaus in Massachusetts and beyond.

Station W M C A
1657 Broadwey
New York, N. Y.

Station W N Y E
Brooklyn Technical High School
29 Fort Greene Place
Brooklyn 1, N. Y.

Note: Do not request intercultural bibliographies from the "Bibliographical Division of The Library Of Congress" because during and since the War the volume of correspondence has grown to an unprecedented degree and requests from Congress and other branches of the Federal Government necessarily have first call. The Chief of General Reference and Bibliography Division has suggested that, for the present, at least, all such information be sought at one's local library or the Boston Public Library.

CHAPTER VI

THE TEACHER IN ACTION

The secondary school literature teacher should know how to use library materials to the best possible advantage for the benefit of the students who are under tutelage. There are many references to certain ideas or to particular persons, places, or things that the literature teacher may make. Such a teacher should cover the field of study as extensively and as intensively as possible, bearing in mind the great individual differences between pupils. These must be met with wisdom and understanding by every literature teacher.

In order to properly take care of the needs of individual pupils, the literature teacher should be able to arouse sufficient interest in them so that they will more likely take advantage of the school's library facilities. Too much classroom time should not be wasted on one or more pupils at the expense of the majority. Good teaching demands that the teacher know how to direct pupils in library work. Materials on various topics, in conjunction with high school literature courses, should be organized for various pupil interests.

Individual differences themselves are a check on the teacher who makes a reference to intercultural values right out of the thin air. Pupil backgrounds must be considered. When this is done the literature teacher will be able to teach more effectively.

A literature teacher does not teach literature solely for the sake of pupil appreciation and understanding of literature. Literature should be taught, also, as a broadening influence. We Americans should see

ourselves as we are and as we ought to be. And we should strive to help others to see the light, and the road to real democracy as our "via media."

The secondary school literature program may or may not develop intercultural values depending on the materials and the methods used. There is a great deal of intercultural literature available which may be placed advantageously in the school library and in the city library. This particular literature may be used profitably in connection with the prescribed readings for the different grade levels.

Whether any reference is made in the classroom or not to the need for intergroup understanding and good-will, a display of intercultural literature in the library will help foster a stronger, more durable democracy in America. The development of better group relationships is promoted more successfully by indirect means than it is by direct means. Hence the use of the library by pupils of the high school literature class, especially to acquire knowledge on controversial issues, will add immeasurably to a better understanding of their fellowman.

All children have their prejudices. These can be pointed out in the classroom without provocation. But they cannot be routed out immediately. The pupil should be told what material he can find in the library that will be the answer to his particular case. From then on the teacher should strive to motivate the pupil toward a deeper interest in his problems concerning intercultural betterment. When a pupil's interest in overcoming his prejudices is very lackadaisical or indifferent then the teacher should work harder in the application of the best possible methods for the advancement of intercultural values.

The use of the library for the promotion of these values in a secondary school literature program cannot be over-stressed enough here. Success in this direction points toward greater pupil stimulation for further reading and an awareness of the importance of social and general cultural values for good citizenship in all walks of life.

"No source of power equal to print and other library materials exists for the teacher."[18] Therefore, due consideration must be given to the intercultural resources available that will enhance the meaning and growth of pupil interest in only good literature. "Careful studies show that a large proportion of college and university students know very little about looking up and using library materials for themselves."[19] This being so, it is not too difficult to conclude that our secondary school literature teachers should be extremely conscientious in informing their charges about the use of the library.

Often the use of pertinent questions, relating to racial issues, directed at a class can be of inestimable value in arousing the curiosity of certain individuals who may be stirred out of a bigoted, biased, or narrow outlook dominating their personalities. Understanding one's rights and responsibilities as a citizen is not enough. What is desired is the right attitude among high school boys and girls toward life in general and toward people of different racial, religious, and national origins. Social standing or one's cultural background does

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[18] Carter Alexander, "Teacher Use of Library, Teachers College Record p. 493, March 1940

[19] Ibid., p. 499

not give any American the license to belittle or look down upon others in lower income-brackets or lower cultural or educational levels.

The secondary school literature program should strive to be positive in its aims. These necessarily include:

1. An appreciation and understanding of literature.
2. The development of good, active citizenship.
3. The promotion of better and more co-operative democratic relationships.

"For every important problem of the teacher good solutions or the information necessary for arriving at them, are already available in print, if she but knows how to make the library power work for her."[20]

Literature that lessens unfair discrimination should be utilized in a secondary school literature program either as part of the actual classroom work or as a supplementary part of the literature reading program, both assigned and unassigned.

The literature teacher should work in cooperation with the history teacher and those of other departments so that all readings may have more background and color, and hence, more meaning. Whenever a particular literary classic illustrates ill-will, the teacher should call that example to the attention of the class and make pertinent references to various types of literature that will show how good will can and should be attained. Everett R. Clinchy's book, "The Growth of Good Will," should prove most interesting and educational for the pupil from this intercultural standpoint.

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[20] Ibid., p. 505

The literature teacher in order to promote intercultural values should have had studied intergroup relations. Intercultural education is now a prerequisite for all teachers in the American school system if democracy is to grow and persevere.

In promoting intercultural values in the literature course better understandings and attitudes among pupils toward each other and toward their neighbors should be stressed.

The high school literature program needs to be supplemented by material that will make the required reading more enjoyable and more valuable. Where the teacher is unable to tactfully stress a point toward better intergroup understanding the pupils should be asked to read and to study race and minority groups in regard to their persecution, and then to read articles on the true meaning of democracy, and form their conclusions. These should be corrected if wrong.

Perhaps the greatest success will be attained in a literature course if the pupil has been introduced previously to the solution of some perplexing problem concerning intergroup understanding and good-will that might arise in the regular course of study. The wise literature teacher can place intercultural material in the library and then urge the pupils to take every advantage of their reading room. Occasional references can be made to intercultural literature that will enrich the basic literature course, stimulate the pupil in his reading by helping to encourage more and more discussion and to give the basic readings more appeal and social worth, a highly important factor in any literature program.

"The world situation shows the imperative need for decreasing tensions that exist between nations, groups, and individuals. To keep ahead of the breaking point intercultural and intergroup education will have to make tremendous strides."[21] The literature teacher in our high schools should not be unaware of the numerous possibilities that present themselves for the advancement of democratic human relations.

"The over-all goal of intercultural and intergroup education in American schools should be the promotion of understanding and practice of the democratic way of life. This purpose is basic to American education as a whole."[22] This simply means that the secondary school literature program should not be promoted unmindful of this goal in our democracy, or its own specific objectives in doing this very thing.

"It is education's responsibility to throw light on the stereotypes, scapegoating, and propaganda techniques which bemuse many."[23] There is certainly no finer opportunity than in a literature class where so much varied thought is reviewed.

"Intercultural education cannot be hurried and cannot be carried on spasmodically."[24] Realizing this the teacher should keep the intercultural purpose in the pupils' minds constantly.

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[21]Hilda Taba and William Van Til, (Editors), Democratic Humen Relations, Sixteenth Yearbook of the National Council for the Social Studies, (Preface), 1945

[22]Ibid., p. 13

[23]Ibid., p. 20

[24]Ibid., p. 20

The literature teacher in the secondary school at this crucial period in American history has "the opportunity to develop young Americans who can live together harmoniously in this nation built by persons of all creeds, classes, races, and nationalities."[25] The literature class should be alive to reality and the need for sound critical interpretation and understanding of the printed word or thought whether it be found in a classic work or a contemporary work. Reading literature is useless unless it produces the right attitudes and the right reactions in those who come in contact with it.

"The community looks to the schools to elevate the level of morality, be it local, national, or international, through the inculcation of the proper attitudes, and development of those concepts and skills which should be the mainstay of our youth -- the leaders of tomorrow."[26] The teacher must know the spirit and attitudes that influence the community. From an intercultural standpoint the teacher must aim to:

1. Broaden the student's knowledge of intercultural values.

2. Develop a feeling of hope, not despair; active interest, not apathy.

3. Stimulate wide reading and out-of-school discussion.

4. Emphasize one world concept.

5. Interest students in collateral reading from a literary standpoint, on such as the following:

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[25] Ibid, p. 20

[26] Isidor L. Gordon, "Building One World Through Education," High Points, p. 41, March 1946

Magna Carta
Declaration of Independence
Constitution of the United States
Declaration of the Rights of Man
Atlantic Charter
Preamble to United Nations Charter
United Nations Charter
The Bretton Woods Proposals
Races of Mankind
They Got the Blame
Series of pamphlets on foreign peoples and customs.

The literature program should stress ideas of the Bill of Rights so as to help further make democracy work more progressively in the years ahead.

Truths expressed in literature often need to be reinforced by all teachers. Many students are too immature to grasp the significance of certain points of importance. But that is no excuse for passing over any issue lightly, particularly one of a controversial nature. When such a situation confronts the teacher, the student should be guided in the proper reading selections for his or her level of progress or understanding up to the point at issue.

In teaching literature it is important that too much memorization be avoided, especially in the study of poetry among seventh and eighth-grade children. The right attitude toward poetry and its beautiful expression of life can be better instilled into the minds of pupils who are properly conditioned for it. So, too, in teaching intercultural values through the medium of a secondary school literature course! Sound psychological conditioning is very important.

Once the teacher inaugurates an intercultural program in a literature course that program if of real benefit should be followed through

to its completion. Lack of continuity in materials used can be a decided handicap toward the development of pupil interest. Once this begins to wane then the importance of intercultural values loses ground in the minds of certain pupils.

The best results will be attained by the teacher who can provide continuous motivating methods in the literature class. Pupils just don't take to reading like a duck takes to water. Pupils must acquire a taste for reading. Their interests must first be discovered and then aroused and finally developed. This takes plenty of time and requires a great deal of patience and understanding on the part of the teacher.

Besides adequate motivation it is also quite essential that the teaching materials be interesting and challenging. While a class is studying a classic, some particular work related to intercultural values could be utilized most effectively. Not only would democratic human relations receive a boost but literature would become more intelligible, and that is a decided advantage, no matter how one considers the problem of developing extensive reading. What is more, the meaningfulness of a literature program in the lives of the pupils, showing them how to get along with their neighbors and classmates, should immediately drive home the importance of intergroup understanding and good-will, and they should be, thereafter, more receptive to the "right" ideas, having a more appreciative and keener interest in democratic understanding and the concomitant desire to develop that understanding through continued reading.

Literature is written in a style superior to that of the high school pupil. There may be some difficulty for him in understanding and gathering the full import of what is being read. The pupil's own ideas may be in

conflict with those of an author; they may be fired with more enthusiasm, or they may be either strengthened or weakened. Because of this the teacher must remember that a literature course needs a "balancing factor." The pupil must learn to read so that he can see life as it actually is; he must learn to know people and how they think and act through literature. Much experience and wisdom is found in literature. Hence its added importance especially when it gives every consideration to the intercultural aspects of life.

Intercultural values can be appreciated when they are tied up with the best works in the literary field. And because of this we can see the value of an attempt by the literature teacher to tone down prejudices and to ignite the spark of charity toward all. This begins only when intercultural education is given a fair chance in the classroom, be it a literature class or a social studies class. And by a fair chance is meant a sincere effort on the part of the teacher and the pupils to do their work, and to study with the purpose of developing a broader outlook on life so that their own personalities may be a blessing to their less fortunate brethen.

For pupils of grades seven through twelve inclusive, it has been shown that they comprehend and retain social studies material more effectively when definite quantitative terms are employed. So, too, in the teaching of literature, definite terms and ideas should be given definite carry-over possibilities for active, intelligent citizenship. Hazy conceptions of democratic human relations are dangerous and should be removed. The classic thought or expression is not always self-

sufficient in this respect. It often needs an expansive force, an interpreter, an illuminator of truth and fair play. This is where intercultural literature for high school pupils should enter the picture. Not the basic literature program itself, it is, however, the one great supplementary factor that will help many pupils acquire a liking for literature that they will never forget.

Public-high school teachers in literature should accept the responsibility of training children in their classes to assume a fair-minded attitude toward all people, regardless of their differences in race, color, or creed. The literature teacher recognizing individual differences in the classroom should make it a personal duty to guide the pupil toward the American democratic way of looking at life and at people.

"Herskovits reported that a study of the Negro's past is important in developing better race relations, because such study shapes attitudes toward Negroes on the part of white persons and attitudes of the Negroes themselves. In this connection, one research worker found in his study of the reading interests and needs of Negro college freshmen, that they prefer, above all, to read books relating to the Negro. This suggests the idea that all minority groups have a keen interest in their own particular problems first. "Rollins presented underlying principles which should guide a teacher in choosing books about Negroes, for young people, and gave a list of available books which depict Negro life honestly and accurately."[27] Of particular concern is the fact that the

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[27]Ambrose Caliver, "The Negroes," Review of Educational Research, Vol. 14, No. 3, p. 266, June 1944

Bureau for Intercultural Education has presented the first in a series of manuals designed for the purpose of improving race and culture group relations.

The literature teacher should teach only the best literary works of all peoples, not forgetting the many fine marvels of expression in all areas of thought, all available through excellent translations if originally composed in a foreign language. The alert well-trained literature teacher will not be confined to English and American literature solely. The vivid contributions of non-Anglo-Saxon and non-white individuals must be given a prominent place in the program. Next to the people in America of British descent are those with German ancestry. Should two world wars with Germany cause us to be biased against all Germans?

"Some twenty years ago, the Irish-American historian, Michale J. O'Brien embarassed the late Henry Cabot Lodge, then leading champion of the Anglo-Saxon concept of American history, by challenging him to produce any record of the Cabots and Lodges in the Revolution to match the 75 O'Briens on the Massachusetts rolls alone, or the 236 of that name on the rolls of all the states. The Irish and the Germans were a large part of the backbone of the Revolution -- but there is no mention of that in the textbooks which are studied by Irish and German American youngsters of other backgrounds . . . . . The pattern of America is all of a piece; it is a blend of cultures from many lands, woven of threads from many corners of the world. Diversity itself is the pattern, is the stuff and color of the fabric . . . . ."[28]

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[28] Louis Adamic, "Mistakes That Intercultural Education Should Correct," School and Society, Vol. 62, pp. 332-333, Nov. 24, 1946

And this calls for a diversified reading program, for a literature course that makes the nations of the world neighbors and one that strengthens democracy through the realization of beautifully expressed thoughts.

Using intercultural values in a literature program does not mean that the teacher should put less emphasis on teaching pupils to read correctly, to understand what is in print, and what is behind the words read, and the enjoyment literature offers both for its expression of thoughts and ideas, the artistry in which it has been written and the stimulation it affords for right living.

"In literature and reading, mastery of skills comes first; but along with this go the reflections upon life, the pictures of human beings upon the world stage, the study of the normal experiences of boys and girls, men and women, and the knowledge of the physical and spiritual world we live in . . . . .

"Our plain duty is to rise to the new obligations . . . (We must not deal only with facts, understandings and reason.) Literature, like the other arts, makes an additional appeal to the feelings, the emotions. What begins with knowledge and is then bedded deep in the emotions transforms information into action that ennobles living."[29] Hence literature has just as much a responsibility to shape the lives of children for present daily living as any other subject. Every means at a teacher's disposal must be put to use.

Retarded readers in senior or junior high school are least interested

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[29] E. A. Cross, "Information Please," School and Society, Vol. 56, p. 565, Dec. 12, 1942

in the classics. These pupils need special attention, individualized materials and worthwhile motivation applied faithfully and consistently to their reading needs. The prescription is of a remedial nature for them.

The literature teacher under the intercultural program needs a deep interest in the work being done. There must be the desire to help the pupil attain the objectives of the course as well as the desire to make the course interesting enough to be enjoyable without losing the element of instructional benefit.

Teaching literature does not mean demanding or forcing pupils to read some particular book or other work. The class should be led gradually into the study being undertaken in literature. Special emphasis must be given to pupil interest, attitudes, ideals, and values. Once these are known the counterbalancing arguments can be advanced; varied pupil interests can be properly shaped and democratic American values can be read and reread by all pupils who are in ignorance of their meaning and import. The pupil must, after all, know the values in life relationships if he is expected to apply them. Right application of values will be influenced by the right kind of training for life that is provided.

"Good relations between the teacher and the student are the best answer to the question of influence. The teacher must understand the student, and the student must understand, respect, and trust the teacher . . . The teacher's personality is a major factor in determining

the kind of teamwork between teacher and student."[30]

The teacher should always remember that though ideas are expressed in widely separated ages and in widely separated cultures, there is a remarkable similarity in the way poets have reacted to a situation and judged its rightness or wrongness. This way of looking at literature should become part of the high school student likewise.

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[30] Asahil D. Woodruff, The Psychology of Learning, Longmans, Green and Co. Inc., pp. 119-120, 1946

CHAPTER VII

CAPITALIZING ON KEY WORDS

Readings on the well-rounded meaning of certain key words in the life of all Americans should aid the literature teacher in every attempt to increase pupil reading-interest. To begin with the teacher may devote special attention to the un-Americanism of writings based on or influenced by the writings of Communists, Fascists, Nazists or any authors who would tear down our hard won liberties. Such writings found in modern novels, dramas, magazines, pamphlets, or what have you, may have all outward appearances of Americanism, but may be tinged with a foreign philosophy of life, or a plot, scene, characterization, explanation or description that implicitly deplores, ridicules, or mocks the very foundation stones upon which we have built our nation and its institutions. Such an influence should not be allowed to worm its way into the minds of our youth. To be even more positive about teaching intercultural values the teacher should devote special attention to such words as patriotism, race relations, freedom, tolerance, social justice, democracy, and scores of similar words. Word-pictures of democracy in action could be used most effectively as could the influence of student government to drive a point home. Pertinent references should be available and should be pointed out as the classroom situation warrants.

An over-all effort to develop patriotism would include teaching pupils to first know their country, its people and its literature and history so that from this knowledge would spring a far better love for our country and all that we hold dear. Once this is done then good,

active citizenship can more readily follow. That individual serves best in America who knows best and loves best our way of life. Laying the groundwork is the big problem for the teacher.

"The keynote of democracy as a way of life may be expressed . . . . . as the necessity for the participation of every mature being in the formation of the values that regulate the living of men together: which is necessary from the standpoint of both the general welfare and the full development of human beings as individuals."[31]

In order to promote social democracy in a literature program of studies emphasizing intercultural values the teacher must first have a working definition of "Star-Spangled-Banner" democracy and its important aspects. Democracy is not static. It receives a wider meaning as time goes on, but fundamentally it always remains the same. Because of this our educational philosophy must be commensurate with our expanding concept of democracy.

For practical reasons, and illustration of method, an attempt has been made (below) to set forth the more important views of this word so commonly used, misused, and abused. The nascent cynic should not be kept in the dark as regards the meaning of democracy of the American brand. Knowing the explanation of the term should help the pupil realize that democracy is not an easy way of life -- but that it (democracy) is a way of living that should be followed if one is to become immune to the toxins

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[31] John Dewey, "Democracy And Educational Administration," School and Society, Vol. 45, p. 457, April 3, 1937

of bigotry and hatred, both of which must be learned. Democracy, therefore, is a counteracting protective if lived in spirit and in practice, a protective that paves the way to "life, liberty and the pursuit of happiness." Democracy does not grow on a person; it must be implanted or indoctrinated into the minds and hearts of all school children. And all teachers should be remotely and proximately trained for such a great delegation of power as is their assignment.

Democracy, as a form of government, transfers the authority the body politic possesses from the Creator, to their lawfully elected representatives. According to this, sovereignty, or the power of making laws, is lodged in the people. Democracy as an idea, derives from our idea of the people; it recognizes that governments formed among men have the duty to safeguard rights which already existed prior to the governments. Hence, rights and values of all good sources are not founded on expediency and should not be taught on an expediency basis.

Democracy stands for freedom, equality, and opportunity based on duly established laws -- a freedom not to be taken for granted, (which gives us a free party life), a freedom which presupposes liberty to do what ought to be done, justice to support the laws and all other representative authority, (of a republic dedicated to a form of limited democracy), and freedom with a spirit of fraternal mindedness toward all men; an equality to make all people equal in the eyes of the law; and opportunity to labor according to one's abilities and talents for fair compensation, and to enjoy living under free institutions. Thus, will the American's religious dogma of "inalienable rights" be promoted.

Democracy works for the common welfare of all people; "it is not automatic; it is the product of centuries of struggle and enlightenment," of joy and sorrow, and can be promoted only by people who really love their freedom and show their sincerity by active, intelligent citizenship, and even the willingness to die, if necessary, to preserve their heritage.

Democracy is a way of social living and group action based on the God-given rights of every man. This way of living predicates human differences as relative -- not absolute. Maintenance and protection of these differences justly tends to enrich democracy.

As a way of life, or a scheme of living together, democracy is, in substance, an ideal to be realized, a goal to be attained in a continuous, broad, impartial drive which aims to recognize the world as one vast nation bound by necessary interdependence. Democracy must work hand in hand with sound religious and moral principles, on which it is based, to the end that inequalities in all fields of human endeavor will be eliminated and the character of each individual will be valued for what it is worth, and to the end that an equitable distribution of rights, privileges, and satisfactions will help majorities and minorities to remember well their duties, obligations and responsibilities toward each other.

The minimum of American democracy is social peace, and protection against the encroachment of authority, and a cultural heritage, incidentally, which was cultivated, at first, under a nationalism alien to American soil.

This interpretation of democracy resides on the natural law which tells man to do good and to avoid evil. The natural law is the endowment

of our Creator. Because it is the spiritual foundation of our democracy, intercultural values depend on it just as our freedom depends on sound religion.

Democracy, in its best colors today, red, white, and blue, promotes the spiritual and material welfare of mankind in proportion to the zeal with which its fundamental tenets are understood and practiced in daily living by individuals interested in the general welfare of all men.

"Only when favorable attitudes are expressed in behavior has intercultural education succeeded. When the industries in a community will hire any man whose training and ability meets their needs; when no one in the town or city is denied political rights and social privileges because of his color or creed; in short, when individual merit becomes the only standard by which human beings are judged, then only can it be said that social democracy is becoming a reality."[32]

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[32] Spencer Brown, "They See For Themselves," p. 1, New York: Harper and Brothers, 1945

CHAPTER VIII

SOCIAL DEMOCRACY

Social democracy is a requisite for the American way of life because it stresses the need for inter-group understanding, respect and good-will. These qualities of sociability help to protect the proud heritage that has been handed down to us.

As Americans, we must foster the noble work, already begun, toward the elimination of race-hatred, religious bigotry and other harmful prejudices. This work applies to all of us because "we are all in one way or another members of a minority group,"[33] and, therefore, subject to discrimination.

Before any interpretation can rightfully be given to the subject, an adequate definition must necessarily be presented. And so we may commence to define social democracy as a way of life which makes for better living in the societal sphere! It is a way of life in which men judge and give preferment to their fellowmen, in every life relationship, solely on the basis of man's worth, individually and socially, without regard for differences in race, color and creed. It is a scheme of living-together well; a scheme that seeks to effect and to promote democratic attitudes and common understanding, supported by facts and philosophy; a scheme that places the highest recognition in superior "personal quality and a sense of social obligation."

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[33] Hon. Frank Murphy, Associate Justice of The Supreme Court of the United States, Address: "Anti-Semitism Is An Un-American and Un-Christian Principle," Congressional Record, 78th Congress, Second Session, May 15, 1944

Living under a social democracy means that such criteria as race, creed, wealth, or social position are ruled out, in favor of the man, rich or poor, "who is distinguished because of his tolerance, his simplicity, his genuineness, his disposition to reward superiority wherever found."[34] Such a man does not vote on a discriminatory basis, nor does he show any sentiment toward ill-feeling in dealing with all his fellow Americans. Caste distinctions are against his credo. He believes in the kind of freedom which says that "when the individual is as free as possible in making his own choices, and in doing his own thinking, his final conclusion will hold more meaning."[35]

Being imbued with the spirit of tolerance, the true social democrat has mutual respect for the other fellow's convictions, aspirations, and general outlook -- even though he may be in complete disagreement! His tolerance does not consist of condescension, compromise, ridicule, renunciation, or aggression toward another person's firm belief, which may be one hundred percent erroneous.

When tolerance in America takes its rightful place in the social order, then personality improvement will be more widespread, narrow-mindedness will, in a large sense, cease to be so corruptive of a peaceful way of living in peace, and the various cultures in our life surroundings will have a greater opportunity to shake hands, and, thus, help to weaken the disorganizing forces in our urban communities.

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[34] John J. Mahoney, Professor of Education at Boston University, "For Us The Living," New York: Harper and Brothers, (1945), p. 173.

[35] An American Answer to Intolerance, Teacher's Manual No. 1, New York: Council Against Intolerance in America

What we need today are more strong-minded people interested in social progress, people with character written all over their thoughts, words and deeds. The aristocrat in a social democracy is just such a person. He demands justice, fairmindedness, and intellectual honesty in all human relationships. These characteristics distinguish him from the aristocrat found in every other group, and give him a claim to quality and fine stock -- in short -- good breeding.

In the plan of social democracy a person may have a positive conviction that he is right, and still be tolerant. An example of this trend of thought is a convinced Catholic who cannot believe in the relativistic theory that one religion is as good as another. To him, and to many sincere individuals among the Protestant and Jewish faiths, theirs is the only true belief. Such an attitude approaches the ideal. It is one which proves that these people are never intolerant in steadfastly upholding and clinging to their faith, and believing that it is the best of all beliefs.

Summed up, we may conclude that it ought to be possible for a man to hold positive convinced beliefs, and live in mutual happiness with others. For a man can have strong convictions, and not hate others! Hates are acquired for various personal reasons, and are, therefore, far from being instinctive. The more they grow the greater is the chance that succeeding generations will bestow their wrath on some unfortunate minorities. Hate creates fear, and fear creates hate, in emotionalized individuals. Rationalized individuals, real social democrats, march toward tolerance, friendliness and world brotherhood.

Under a social democracy reason must reign supreme. It must supplant feeling in the final analysis of all problems. Because when people just feel, and commence to translate their feelings into action, togetherness gives place to separatism, and the resulting resentments create ill-will. Unity is the offspring of togetherness, and needs continuous guidance, until it is able to stand on its own feet.

World War II taught us the supreme value of unity of purpose for the common welfare of all people -- both at home and abroad. It hardly seems likely that we active Americans will ever allow any minority to exist as a dangerous force very long if, as a result, our way of life should be threatened either from within, or from without. This, too, is social democracy.

The well-being of all Americans supercedes any catering to groups which are on the borderline of true Americanism. This well-being can be promoted successfully on an active basis of justice, charity, and love toward our associates in all walks of life. Social equity is bestowed, equally, on the lower classes, and recognition is given to all members of society where deserving. To make a long discussion short, let us say that social justice, in all its implications, should be for all the people in a social democracy, and not for a selected few of any one group.

A still further interpretation of social democracy is that it grants individual freedom to all to practice and to perpetuate the traditional beliefs of each individual's particular group. Besides this, due recognition is given to the promotion of national unity, by strengthening the beliefs, loyalties, and practices essential to each group. Hence, we may

say that the general welfare of all is sought along broad humanitarian lines which give every evidence of interest in the other fellow's problems and work.

Any individual, in the social democracy we refer to, puts his emphasis on the following additional points, as well as on those which have been discussed.

These new points are: Human welfare in the scale of human values; a rich, sincere, varied social life with wholesome social attitudes; a feeling of good neighborliness and cooperativeness; a desire to know one's religion better; a desire to elevate the family and to improve all individual and other group relationships, the ambition to right wrongs and all unsatisfactory conditions, (or as many as possible); acceptance of civic duties and responsibilities; respect for differences of opinion; a sound defense against un-Americanism and the imparting of true Americanism to children so that they will be competent members of society -- "a democratic society, not one in which all people are equal, but a society in which all people have an equal chance to develop their powers."[36]

In the last analysis of the subject let us consider an editorial which appeared in the Boston Herald, on May 29, 1944, under the title, "They Are Anti-God." This particular article caught the eyes of many Bostonians. The subject of the editorial was Rev. John S. Sexton, editor of "The Pilot," who delivered a stirring sermon at Fenway Park before 6,000 people. Father Sexton declared that a man should be judged by his charac-

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[36] Ibid

ter "without regard to his bank balance or lack of one, without regard to the shape of his nose or pigmentation of his skin." According to this loyal American priest, as he emphatically asserted in still another part of his sermon, "the American's fundamental credo is that in the eyes of God Who made us, every man is entitled to an impartial respect on the basis of character." To disregard this truth is to submit to a grave fallacy which labels one "anti-God."

Though we do possess the greatest Constitution ever penned by man, that, too, like other noble masterpieces can be obliterated if we neglect to educate and to spread the basic ideas of social democracy, the scheme of living together well. This raises the individual, in all his relationships, to true social harmony, (when all the other phases of true education are combined), in his personal or spiritual, and worldly or materialistic life, for the greater glory of the Creator of mankind and the advancement of the brotherhood of man to the highest possible level for a far, far better world, "in the business (sphere), in the everyday 'social' relationships, in the world of politics, in the world of childhood and in the world of higher education." Doing all this is a great and important task. "For the specific solution of great human problems are conceivable only in an atmosphere of mutual understanding and collaboration."[37]

Social democracy is a step in the right direction for better living, but it can never be the end in itself because social democracy is only

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[37]Murphy, op. cit.

one phase in the process of educating for the well-rounded development of the truly educated man. In any consideration of this subject we must always keep that all-important thought in mind. Today, the place of social democracy is, however, being recognized in our schools. For that we have much to be thankful because it means social progress!

"When the industries in a community will hire any man whose training and ability meet their needs; when no one in the town or city is denied political rights and social privileges because of his color or creed; in short, when individual merit becomes the only standard by which human beings are judged, then only can it be said that social democracy is becoming a reality."[38]

In conclusion, let us add what Supreme Court Justice, the Hon. Frank Murphy says is the essence of this Nation -- "the one thing that more than any other has made us great in the eyes of mankind -- is the principle of individual liberty -- the dignity and equal status of man that underlies our entire political and social structure."

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[38] Out of the Many - One, a pamphlet published by The Bureau For Inter-Cultural Education, New York.

CHAPTER IX

A NOTE TO TEACHERS

Nearly 300 years ago that great author of "Paradise Lost" revealed a keen understanding of human nature when he wrote: "Who overcomes by force hath overcome but half of his foe."[39]

The history of the fate of the world's tyrants is a good point in illustration, as is the unjust condemnation and prison sentence of Archbishop Stepinac of Yugoslavia by Tito, Moscow's Number 1 Communist in that country.

High school children can be made to realize that even protesting literature of a sound basis, by both the Roman Catholic press and the secular press in an unanimous way cannot force the blind, stupid and ignorant mind of a satellite of Red Russia who merits these attributes by his lack of common sense and human righteousness, to see "the way, the truth, and the light." Nor can his people be enlightened until his slave press has been liquidated. The understanding of propagandizing literature and its evil influence should be drilled into American youth so that America shall never be hoodwinked by any clique.

In connection with such illustrations, as given, school children should be taught that it is the solemn duty of the United Nations Organization to promote justice and the common welfare of the peoples of all nations, in so far as it is possible to do so. Children should be taught

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[39] William C. Bagley, "On The Problems Of 'Intercultural Education'", School and Society, Vol. 62, p. 245, Oct. 20, 1945

that it is also the solemn duty of the U.N.O. to protect religious freedom, to insure honest justice for people both in and out of court and to take the obligation and responsibility of protecting all civil liberties which rightfully belong to a people.

In a radio address delivered on Sunday, Oct. 6, 1946, over station W N A C, Boston, the Rev. Michael J. Ahearn, S.J., of Weston College, Massachusetts, stressed the fact that the world is in dire need of spiritual values. This all points to the fact that the world needs more religious influence, social values, more economic values, more political values, and more intercultural values.

American school children first should be taught Americanism and all about its people, the fundamentals, principles, ideals, yearnings closest to their hearts -- before any effort is made to befuddle youthful minds with knowledge of other peoples. Americanism comes first! Foreign propaganda of an injurious brand should be discouraged and ridiculed and condemned vigorously by all teachers. The literature teacher has ample opportunity for such an obligation.

Another great American, Franklin D. Roosevelt has said: "We are determined that we shall gain total victory over our enemies, and we recognize the fact that our enemies are not only Germany and Japan: they are all the forces of <u>oppression, intolerance, insecurity, and injustice</u> which have impeded the forward march of civilization." These forces are a never ending source of trouble that will never be squelched completely because of the weaknesses of human nature. But these forces can be and should be greatly minimized or held in check by the process of education

for defense against their evil sway. This is fundamentally a problem for intercultural adjustment, one that should be worked out efficiently and finally solved in our schools.

In the classroom the teacher must be fortified with two basic areas of knowledge to help solve this national problem. First: There must be broad and deep acquaintances with anthropologic and cultural facts about all peoples of the United States and of the world. To eliminate the confusion and hates to which children are exposed, the teacher should have the background to help bring the understanding to pupils that all peoples are equivalently capable if given equal opportunity. Second: The teacher must understand and be encouraged to speak forthrightly of the forces and drives that have shaped history and which shape current events today.

"The same need for mutual understanding exists among the diverse cultural groups in our own country as among the nations of the world, for in a very real sense this country is a miniature world. The basic factors which lead to strife among nations operate to cause dissension and disunity and even open conflict among racial, religious, and nationality groups here."[40]

Training for citizenship must be a responsibility of all teachers in our secondary schools. In order to do this the literature teacher could promote a project in propaganda analysis and thereby stimulate interest in reading and discussion. A special study could be made about the methods of propagandists with the teaching of English.

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[40] H. A. Anderson, "Intercultural Education At Home," School Review, Vol. 52, pp. 454-455, Oct. 1944

Correlating the social studies with English does challenge student interest, and does help the literature class to a large degree attain the basic objectives of such a course. It has been determined that "reading is more valuable as well as more interesting when related to a central purpose."[41]

This is, indeed, the central factor behind the literature program with intercultural values woven into the basic fabric. The social studies course may serve as the leader while the literature course serves and supplements the main lines of thought aroused in all phases of the school's curriculum.

Frequently the literature teacher will meet up with petty distinctions and animosities in the literary works under surveillance by the class. In "Ivanhoe's pageant" for instance, these distinctions and animosities can be explained adequately in the light of the age of chivalry. Ivanhoe can be strengthened in worth when its expression is revealed as explicit of bias which existed then as now.

A list of things to do is here suggested:

1. Point out that customs vary for different countries. Show that the children of foreign-born are not at a disadvantage -- supposedly because American manners are more refined than foreign manners. Leave an "opening" so that pupils can be educated to the fact that foreign ways are not inferior to our ways, merely different.

2. The literature teacher should not overlook a poem, a song, or a work in German, Italian, Spanish, Russian, French, or what have you, that has a particular bearing on the problems of the class. There is much beauty in foreign languages and its literature should be propagated and critically

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[41] M. Krieg, "Correlating History and English", English Journal, (H. S. Ed.), Vol. 28, p. 61, Jan. 1939

evaluated. High school students need to become acquainted with worthwhile literature of all countries, not just that of England and America exclusively.

3. Written English may make use of intercultural topics such as "A Chapter in the History of My Family," "Tracing My Family Tree," "A Chapter in the Biography of Some Immigrant Relative or of Some Prominent Citizen in the Community," of a minority group, or of foreign extraction, or an episode in the coming of various groups to America.

4. The teacher should provide several lists of books or tell pupils how to obtain a bibliography on different intercultural problems.

5. Ask pupils to write a composition on a topic chosen from the week's work, relating to better understandings!

6. Mr. Elbert Lenrow, a research specialist in the field, has exhaustively catalogued significant works of fiction according to their being on adolescent interests and social problems. Lenrow's list could be used to good advantage.

7. Literature should be plowed up by the teacher for inconsistencies and untruths. This art should be transmitted to the pupils.

8. The cultural climate of the class should be tested, and work should proceed accordingly.

9. Children should be shown how to meet their reading problems, and how to analyze them, how to use resources, weigh evidence, judge their thinking and that of others, how to set up their objectives, combat prejudice, oppose discriminations and antagonisms and refute slanders against minority people. Evils should be pointed out and children should be trained to avoid them.

10. The wise teacher can assign special readings to each minority group in a class. Negroes can be referred to literature which will tell them about our white villains as could other minority groups similarly.

11. Over emphasis can be dangerous because there are children who are little or not troubled by racial differences until they are brought to their attention by indiscretions on the part of some teachers.

12. "Individual needs, desires, interests, and problems must be met through reading experiences suited to 'the person, time, and place.'"[42]

13. According to Lenrow's study -- a preliminary survey of the outside reading of 270 students in Grades X through XII there was an unmistakable preference for fiction, particularly novels.[43]

14. Revised Course -- Some Aims in the teaching of literature:

    (1) There will be rather extensive classroom reading lists or collections of good reading material. These books will be selected for degree of difficulty, diversity of appeal and content, and suitability of style.

    (2) Since all books available to the young people will be of real worth, the teacher will be less immediately interested in influencing the student's choice of reading material than in influencing his reading habits and attitudes.

    (3) Students must learn to read critically, to form opinions reasonably, and to express those opinions clearly and convincingly.

    (4) The school literature program should measure growth in power to read and interpret literature of various kinds.

    (5) Students do very little voluntary reading of drama or poetry. The percentages are: novels, 72.2; drama, 0.4; poetry, 0.2. The novels greatly preferred are the current modern novel to the venerated classic.

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[42] Leary, op. cit., p. 88
[43] Ibid., p. 89

(6) Reading tests have illustrated the futility of a teaching method which requires all students in a class to read the same material. These tests have demonstrated a great diversity of reading ability among students of any class. This fact is of tremendous importance in the teaching of inter-cultural values.

15. A statement of objectives for the literature teacher is here presented.

(1) To determine the status of the child as revealed by his I. Q., reading test, vocabulary test, and individual conferences with the teacher.

(2) To try to raise his taste in reading from his own level by steering him through channels that appeal to his native interests and ability.

(3) To give him the experiences of reading alone; reading with a group; knowing all types of books, magazines, and poetry.

(4) To develop by the end of the twelfth grade a sense of discrimination and evaluation of books and magazines.

(5) To inculcate the desire to continue reading good books and magazines after he leaves school.

(6) To think constructively and creatively.

(7) To develop social, economic, and spiritual attitudes.

Early in the school year the literature teacher should administer an objective type test to determine just what the prejudices of the students are. A similar test should also be given near the close of the school term. These tests are helpful to all teachers interested in the world-wide process of civilization.

Anyone who would like to obtain a copy of a true-false test, called "What Do You Know About Race?" may write to: Edmonia W. Grant, Director of Education Race Relations Division, American Missionary Association located at 287 Fourth Avenue, New York 10, N. Y. This particular test is composed of fifteen true or false items. Directions for taking the test are included as are adequate explanations of each item presented.

Using this test as a model the literature teacher in due course of time should administer other tests composed of self-selected items most appropriate for children representative of the community spirit. Before offering an objective-type test, the literature teacher should have sufficient reliable argumentation and proof for all issues raised. This proof should be presented clearly to the students after the test papers have been corrected. Particular attention should then be given by the teacher to the most glaring weaknesses. These should be followed up very carefully so that the individual needs of each student will be properly treated.

CHAPTER X

PREJUDICES

Prejudices affect one's personality and must be toned down. Prejudices, also, affect one's choice of reading material, and the literature teacher should be cognizant of this fact, for this teacher has just as much responsibility in developing a child's personality as any other teacher. Studying literature for literature's sake will not eliminate prejudices. Therefore, the literature teacher must not neglect to color the patterns of poor personality and poor Americanism in class with additional supplementary readings for those who give evidence of sadly lacking the interest and the desire to follow along the pathway to normal righteous living in dealing with others.

In our country the true spirit of democracy must be nourished for all in our schools. The bond between beautiful literature and culture must be strengthened by the worth and inculcation of political, social, and economic democracy. This can be attained largely by literature that will stimulate extensive reading, literature that will enlighten one's mind and ease one's conscience as regards what is the correct and the truthful, logical outlook toward all of one's fellow Americans. And this paper holds tenaciously to the thesis that there is such an outlook -- without the least question of doubt.

Intercultural literature must be distinguished by its quality of style and general purpose if it is to be a weapon against the abuses in the American pattern of living. It is, therefore, part of the literature teacher's job to guide pupils aright in their selection of reading materials.

When a person adopts an unfavorable or unreasonable attitude, with a complete disregard of facts and knowledge, and then proceeds to pass judgment on another person, or group of people, we can be sure that that individual, so disposed, is building up a terrific prejudice. This process of building up a prejudice is not new to any one of us, according to the Boston Council of Church Women. They assert that "no human being is entirely exempt from prejudice."[44]

Prejudice is a barrier to intelligent, clear, critical thinking. Without such assets any man's sociability is undermined. Prejudice is a positive "barrier to objective attitudes and opinions."[45] Whenever it exists, then we can be sure that there will be a lot of misunderstandings, and personal hostility to one or more groups of people. On a broad scale we can predict for it international complications.

Prejudice, in "most cases, result from an unconscious conditioning process in the family."[46] They have many causes, but it certainly is not wrong to say that they are caused through ignorance and lack of acquaintance with enough different kinds of people. This reason is particularly applicable to the children.

Among adults we find many prejudices existing, due to their anti-social emotionalized attitudes. The only way prejudicial people can be cured is by their own desire to be "cured." Then inter-group understanding and good-will will have a plausible chance for success.

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[44] "Critical Study of Prejudice," Boston Council of Church Women
[45] Ibid
[46] Ibid

With the ground-work prepared, the social democrat, working among the various factions in society, can commence to apply certain practical and remedial disciplines to the un-American situations he encounters, by his good behavior and by "a gracious, friendly, courteous and sincere manner" in all personal contacts. In carrying out his mission, the social democrat should avoid an "arrogant, critical manner," permitting the criticisms to be advanced by the biased person -- who should be answered with the true facts so that the right outlook and conclusion will be made clear to him.

In dealing with prejudice the social democrat must adher strictly to the true facts. He should have an accurate, scientific insight into the various races, nations and cultures so that he can form the right conclusions and help put others straight. With that foundation established he should be able to enlighten the child.

Every teacher has the responsibility of developing the right interests for the child, of helping him to develop his social nature by knowing himself and others better, by teaching him how to know and to appreciate people as well as life in general, by striving to inculcate in him the spirit of comradeship with others.

We must realize that there are other nations, besides our own, whose contributions made civilization possible. We must realize that our own nation is the melting-pot of other nations. The credit for our progress belongs not to any one favored group, but to all groups. Therefore, in the light of wisdom, we should test the facts, and see for ourselves that rumors and gossip are dangerous instruments to handle, if we want to stay on the best of terms with other peoples.

In dealing with prejudices, we should keep in contact with the various agencies working to counteract them, and cooperate with these agencies whenever possible. As teachers, motivated with the desire to show our pupils what honest-to-goodness Americanism is, we should be aware of the one-sided, distorted views that do occasionally creep into our high school textbooks and that find further expression on the sub-standard radio programs.

When parents are prejudiced, their children will, most likely, carry the same views wherever they go. Curing prejudice in the child is, usually, the first step in changing his parents' ways of thinking about other groups, such as those on "the other side of the tracks," or those who live on "Nob Hill," or what-have-you? People with social position, or more money than you, should not be the recipient of your envy, hatred, and prejudice, or vice versa.

Eliminating prejudices from school children is an important assignment for the American public school teacher. He must try to create an even balance in the child, an equilibrium of personalities that respect each other for worth of personality, or character.

By reading choice excerpts with a good morale, or by allowing pupils to read the same, the teacher can create a pleasing atmosphere in the mental attitude of his pupils toward one another. He can cause youngsters to feel as they ought to feel. Usually a child whose background has been victimized by the stigma of strong prejudice feels inferior to his or her classmates. Here is a perfect chance for the teacher to show his quality, by inflating the pride and ego of that unfortunate child until he

literally bubbles over with the realization that he is just as much American as the other fellow.

The breaking down of prejudice is not an overnight job. It takes well spent time that is well worth the effort. Think of the time, money, and energy that the hate-mongers inject into their evil designs! How much more glorious is a noble attempt to swell humanity with the spirit of righteousness in all walks of life? Need more be said on this phase of the subject?

Well-informed teachers know that for every prejudice they can blot out, they will have one more better-behaved pupil, or, perhaps, many more. Teachers should approach this important role with the realization that they are walking on "delicate" ground whenever they attack any prejudice, no matter how significant or insignificant it may be. In order that their plans may click, teachers should first send out "feelers" into their groups to determine, if possible, the depth and extent of all existing prejudices. By no means should teachers attack prejudices immediately with red-hot poker challenges, or condemning criticisms. Because the temper of the community is important, as is the background of the pupils in the class. (Tact and diplomacy have their place in school-teaching as in other work.) These must be gauged as accurately as possible before proceeding with the job of tearing down all discriminations. In the classroom this problem should start from small beginnings and be allowed to grow gradually. As time passes all objections can be treated as they should be, and thrashed out by the members of the class as a whole, (if that is the method of teaching preferred), as the solution unravels itself.

In this particular treatment of prejudice one must bear in mind that we are dealing with prejudices of an emotionalized nature. Their discard is the death-curse to whatever anti-social attitude may have been holding some child apart from the full realization of his personality development. For anyone who has a prejudice against any group has feelings, which translated into action, lead to resentment and, perhaps, trouble-making. All this is, of course, the antithesis of true social democracy, and is, therefore, to be condemned.

Every child must be given a true concept of right living. The instillation of as much sound religious principle as possible into every educand never does him any harm, and better conditions him to like others like he likes himself. If the child knows that he has a right to dislike individuals as individuals, but that it is absolutely wrong to dislike any group, then half the battle is won, as regards prejudice. That is one reason why good intercultural education is important in our schools. Whether it is of a formal or an informal nature little matters; the main point is that it must be there, functioning actively. It should be an influence behind every subject taught.

There are various methods and materials which may be utilized in our public schools to promote inter-group relations. Among these are talks by leading men or women of different nationalities, different religions and different color groups. Perhaps a transcription of an inter-cultural radio program could be broadcast to all the children in the school, followed by a class discussion on the importance and significance of the highlights and sidelights of the talk. The local newspaper may not be-

grudge the movement, for better inter-cultural unity a few columns, now and then, which could be rehashed in the classroom more profitably than perhaps elsewhere. In all these tune-ins on such a movement, no teacher should ever go to extremes by overdoing any criticism. Moderation and ease in presentation of the right side as compared to the "wrong side," (prejudiced), can only be achieved when the teacher is imbued with sound common sense.

Dr. George N. Shuster, president of Hunter College, has publicly declared that we should "not talk of anti-Semitism or anti-Catholicism, for this is but to foment the disease we are trying to combat."[47] The writer disagrees.

When anti-Semitism grows unchecked, other minority groups ultimately become victims of oppression because the principles of Americanism are betrayed. Those who persecute one group inevitably turn upon others. On top of this, the Catholic exposes himself to serious spiritual danger, namely the degree to which he loses the precept of love, as he is taught it.

Stanley High, in an article in The Saturday Evening Post, has said that America should be made safe for differences. After all, our country is a conglomeration of nationalities under a democratic republican form of government.

The present wave of anti-Semitism in the United States is a direct consequence of the war. During those turbulent years, our country was

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[47]Thomas F. Doyle, "We Spiritual Semites," Extension Magazine, Chicago: Catholic Church Extension Society of the United States, (Feb. 1942)

flooded with Nazis propaganda, aimed at the Jews. As a result, manifestations of anti-Jewish feeling are regretfully a commonplace in America today.

According to Father Doyle's illuminating article, there are 800 organizations engaged in a work which can only find its fruition in persecution after the Nazis pattern. Strange as it may seem, Jewish participation in banking in America is so slight as to be almost inconsequential. In still other phases of American life the Jews are few and far between. Non-Jews are in almost entire control of the great steel, automobile, coal and electric utility industries.

Father Doyle makes very explicit the corrective impressions that we Americans should have about the Jewish people. He points out that "only one out of every hundred Jews in Russia is a member of the Communist party, and that one, by every standard of Jewish thought and tradition must be classed as an apostate rather than a Jew . . . . . Jewish chivalry does not find expression in the barbarous gallantry of nations wedded to the cult of war. The pacifism of the Jew is a proved fact, just as is his courage."[48]

We see clearly how prejudice and discrimination work in our newspapers if we read what The Writers' War Board has to say, about this whole business. Perhaps a brief summary will be best here.

"Subtle disparagements of minority characters were noted in representative short story samples from eight nationally circulated magazines. Columbia University's Bureau of Applied Social Research made a study of the menial recognition given to all but the Anglo-Saxons in the nationally

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[48] Ibid

known magazine stories. The Bureau says that the behavior of these fictional characters could easily be used to 'prove' that the Negroes are lazy, the Jews wily, the Irish superstitious and the Italians criminal."[49]

Again quoting the above report: Dr. L. W. Reddick says"that the film industry from its first big picture in 1915 down to very recent times has consistently disparaged Negroes." There has been some improvement of late that is highly commendable.

As regards radio, "all of the American networks prohibit offense to minorities," yet they still cling to the Anglo-Saxon tradition and, at times, allow meaningful, injurious propaganda to escape over the air-waves.

The War Board claims that the most stereotypes are found in short-stories. It further claims that about sixty percent of the Southern press is considered anti-Negro, despite all disclaimers. Concluding its remarks the Board says that perhaps two of the most liberal forces for racial harmony are the stage and the novel. In this connection we cannot fail to mention the role of the comic cartoon, especially during the past great conflict, when it accorded the greatest recognition and credit to the Negro fighter.

In a lecture given at Boston University on March 26, 1946, Mr. Leonard Avery of the Boston Police Department, brought out a very important fact when he said that the Jews are not internationalists, and never have been as a group. If they were, how could we reconcile the fact of their persecution down through the ages? It has not been the Jews who have

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[49] How Writers Perpetuate Stereotypes, New York: Writers' War Board, (1945).

controlled the purse-strings, but rather the Christians who have monopolized international banking.

The Jews as a group have been an asset to the world at large. Father Gillis, editor of the Catholic World, says that the noble professions were corrupt long before the Jews entered them. As regards the attribute made of the Jews in America promoting immorality and vice, he concludes, rather pointedly, that if there are Jews who lead in the profits of vice, alcohol, etc., then we are doubly certain that the blame falls on the non-Jew who keeps many evil machinations functioning at top speed. Our money is what increases the profits of the purveyors of wickedness!

Philip Wylie struck an important note when he said that "charges made against the Jews are always of two kinds: either charges that could be made with exactly equal truth against all humanity, or lies."[50]

On another occasion Mrs. John J. Mahoney lectured to the Inter-Cultural Education class at Boston University, (March 26, 1946), this time explaining four general causes of prejudices. To begin with we learned that we make prejudicial statements because we fall into generalizations that do not apply to the majority of cases; secondly, we are guilty of stereotyped-thinking. This means that people have one certain concept of a race which holds, regardless of necessity for change. There is nothing wrong about having a pleasant concept, but to extend our concepts to other fields means dangerous thinking. Thirdly, the power of example proves

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Philip Wylie, "Off My Chest," Miami Daily News, (Jan. 20, 1944).

that we are all "copy-cats," in that we reflect the spirit of the social group that we go with. Perhaps this is why it is an old American habit to direct prejudice against every immigrant group that comes along. Their ways and culture conflict with those of the older settlers. Fourthly, we have the habit of scapegoating people which is nothing more than placing our own guilt on others, unjustly. For our own insecurity we like to consider someone else responsible. If we should project our bad qualities on others, we likewise would be doing wrong.

Another note on anti-Semitism from Professor Allport of Harvard is worth mentioning. He says that "five to ten percent (of our people) are violently anti-Semitic, while perhaps forty-five percent more are mildly bigoted in the same direction . . . . . At least forty percent express prejudice against the Negro."

It may interest the casual student of prejudice to know hat "91 out of 100 promoters of the spirit of democracy unconsciously exclude at least one minority group from universal brotherly love."[51] Prejudice is a wicked evil. Any such characteristic remark, "however clever, is socially unacceptable." It denies one's right to the claim of "a citizen of the world." This respectable title should be earned by thousands and thousands of Americans if they were not dubbed by anti-Semitic subversive propaganda.

Attention should be given to the inter-religious area in intercultural education with plenty of precaution on all sides, by the teacher.

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[51] Isabel Currier, Prejudice Among The Unprejudiced," Common Ground, (Spring, 1945).

His background must be solidly established. He must know how the water flows, so that he can look ahead to the results, before he begins his harmonizing influence.

In combating prejudice it is always best to try to win public opinion to your views as soon as possible. Being non-partisan, non-sectarian and non-profit in outlook should bring early recognition.

In a radio interview over a Boston station, November 18, 1945, Dr. Wayland F. Vaughan came to the conclusion, in his discussion with David A. Vaughan on, "A Psychologist Looks At Prejudice And Democracy" that the psychological approach is the surest way to eradicate damaging prejudices. He outlined two methods:

1. Try to understand your fellow man.
2. Get at the source of unpleasant traits.

David contributed one very forceful remark, in the opinion of this analyst, when he said that "prejudices boomerang and hurt ourselves." How true, but how little appreciated!

People without leadership qualities will be interested in Professor Allport's findings as regards the bigot. In the words of Allport: "Very likely the bigot is a person who readily follows a leader, a super-bigot. The small-time bigot avoids responsibility for making anti-social decisions. This is guilt evasion."[52] Our inclinations towards bigotry are, indeed, strong, for "public opinion polls show that 85 percent of the population is ready to scapegoat some group. Labor and the Jews are

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[52]Gordon W. Allport, "The Bigot in Our Midst," The Commonwealth, (Oct. 6, 1944).

commonly blamed."[53]

"Prejudice has never been a part of the democratic ideal." Democracy recognizes individual differences, but it never retards any honest man. Prejudice puts limitations on a man which definitely retard his social progress. It must be rooted out in all quarters for the best interests of all people.

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[53] Gordon W. Allport, "The Bigot in Our Midst," The Commonwealth, (Oct. 6, 1944).

CHAPTER XI

EXTENSIVE READING

"Dr. Paul Diederich of Ohio University, pointed out in an address that the average American adult reads less than one book a year! Realizing that the traditional objectives, which are surveying the American and English literary heritage, teaching ethics through literature, and preparing students for college, were not inspiring our boys and girls to read, the English department asked permission of our principal and of our curriculum superintendent to institute the extensive reading program which was begun in the Grade X B term in September, 1935."[54]

The intercultural field being so extensive itself, and being so adaptable to all pupils, and having such a motivating force toward better citizenship, naturally holds a prominent place in a literature program suitable to all pupils.

Before extensive reading commences in a literature program pupils must first learn to absorb the meaning of a printed page. Two steps recommended in improving the literary comprehension of pupils are:

1. Increase pupil background of experience.
2. Improve pupil reading comprehension.

"Williams secured results which corroborate the general conclusion 'that extensive reading methods are more effective in achieving the aims of instruction in literature than are intensive study methods.'"[55]

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[54] Vera N. Thomas, "Extensive Reading In Practice" English Journal, (H. S. Ed.), Vol. 27, p. 574, Sept. 1938

[55] William S. Gray, "Reading and Literature," Educational Research, p. 34, Feb. 1932, Vol. II, No. 1

And there is no better way to develop an extensive reading program than through the medium of the resources for intercultural values. The intensive study methods should be used on the treatment of the classics as such, leaving wide opportunity for extensive reading on the outside and better use of leisure time, and, hence, a chance to eliminate more juvenile delinquency.

Not all pupils can absorb the deeper thought of the classics. "The Burch study for teaching points out that only the top 25 percent of the pupils in the tenth grade can understand 'Ivanhoe' and classics of that degree of difficulty."[56] It should be pointed out that high scholarship does not always indicate a strong inclination to read a great deal of fiction.

Some pupils loathe literature because of too much classical emphasis. For them adequate provision must be made to cover their interests and abilities and understandings. Knowing the present maturation point or outlook of a student can be extremely valuable from the standpoint of suggestive readings.

Directing well thought-out questions at a literature class bearing in mind the wide variety of individual differences can be useful in building up a needed background of facts of importance concerning the lowly, forgotten ill-treated and misrepresented characters in our literature. More sympathetic understanding and consideration given to them will show literature to be a more real reflection of life.

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[56]Thomas, op. cit., p. 577

"Extensive reading is pupil choice from a long list of carefully selected books of a wide range of difficulty and type. Extensive reading also means to us graduated reading not necessarily with a classic as the goal -- rather a growth to meet the varying needs of the individual."[57]

With Dr. Dora V. Smith's permission I quote her statement: "The superior student needs extensive reading as much as the weak student."

The research evidence available justifies the wide use of extensive reading in promoting pupil appreciation of literature. Since extensive reading has a definite place and purpose in a secondary school literature program it should not be excluded, but rather encouraged in every worthwhile aspect.

For maximum success enriched reading programs should begin in primary grades and be continuous.

Some excellent methods for stimulating reading interests are:

1. Provide a browsing corner.
2. Use advertising methods.
3. Allow pupils freedom of choice. (From a book list of only the best selections)
4. Encourage the organizations of reading clubs.
5. Assign studies in current events.
6. Require reading that is correlated with content subjects.
7. Prepare displays of books and magazines.
8. Invite parental cooperation.

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[57] Thomas, op. cit., p. 574

9. Schedule book review periods.

10. Prepare listed books on the basis that they are more popular.

11. Remember book clinics and a certain amount of systemization make reading popular.

12. Get pupil endorsement of books worth reading.

Once reading interests have been built up, the teacher should endeavor to put across to the class intercultural values through discussion and suggested reading material.

This objective can be attained by:

1. Guided free reading.

2. Actual lessons and supervised work in the school library.

3. Reading-discussion groups emphasizing source and reference materials.

4. Correlated reading with the social studies program.

To develop interest in one of the more difficult books the teacher may read an excerpt, or tell an exciting incident in connection with the story, or explain the circumstances or the mystery behind some bewildering episode.

CHAPTER XII

APPROACHING THE INTERCULTURAL PROBLEM

Dr. R. D. Du Bois in his latest volume, "Build Together Americans," New York: Hinds, Hayden and Eldredge, 1945, "calls attention to the three approaches frequently employed to drive home tolerance:

(1) The emotional approach, by which learners see and hear representatives of different cultural groups in guest assembly programs.

(2) The situational approach, which involves meetings between pupils and minority representatives, when the former are able to practice their newly acquired attitudes.

(3) The intellectual approach, the presentation in the classroom and in the homeroom of factual data on the cultural contributions of the various minority groups to American life."[58]

Note: Dr. Du Bois' above mentioned work is of special value since it has a 35 page classified partially annotated bibliography on all phases of intercultural education. This book is a "must" for the high school library. Since this work is available it is not necessary to duplicate Dr. Du Bois' bibliography.

The emotional approach must be given due consideration in presenting intercultural values through the literature program. English lends itself to the utilization of the emotional appeal better than any other subject. Particularly in the field of poetry, drama and dramatics is this true. And these sources should be used whenever opportunity affords.

The wells of American thought should be imbibed regularly by our

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[58] William S. Brickman, "Intercultural Education," School and Society, Vol. 64, p. 69, July 27, 1946

adolescents so that the lives of Americans and foreigners of different backgrounds and origins can be appreciated, and love for our fellowman can be developed.

The teacher who reads minority newspapers, books, and magazines, and sees the causes of tensions in children should be a better teacher. When such a teacher is able to show a sympathetic attitude toward minority problems, or to give special consideration and appraisal to the contributions of such people as George Washington Carver, Marion Anderson, Paul Robeson, and many others, the logical conclusion is that class feeling on learning will be greatly changed or bent in favor of the teacher. Support for minority groups by a teacher is an assurance of a better all round classroom atmosphere.

"According to Briggs we feel more than we think, and fixed attitudes are always charged with emotions to a greater or less degree. These emotionalized attitudes stimulate one to action, condition his reception and interpretation of facts, and are influential in integrating the members of a group. Hence they should be of real concern to curriculum makers. Research studies show that the way in which courses are taught is quite as important, if not more so, in the development of emotionalized attitudes as are the courses themselves."[59]

"Emotion, however, should be considered not merely as a possible distractor, which it often is, but as a source of positive motivation in learning, important in selecting what is of interest, curiosity, or

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[59]Margaret Alltucker Norton, "Research and Various Approaches To Curriculum Building," Review of Educational Research, Vol. 4, p. 11, Feb. 1934

pleasure, and what is to be resisted or feared -- determining what will be learned by a given learner."[60]

"Lind undertook to determine the motives which prompt children to read. She found that reading seemed to fall into four categories as to purpose:

(a) serving the function of escape

(b) affording temporary diversion

(c) defining the reader's conception of his role

(d) relating to objective interests and activities."[61]

In approaching the problem of intercultural values in a literature program the teacher should not fail to consider whether the class group is composed of individuals of only average intelligence, or of either high or low intelligence. This is, also, a very important factor that requires much thought.

If a group of pupils live in an industrial environment which lacks many of the cultural advantages enjoyed by other communities such a group naturally will be on a different cultural level but one which proportionately, all factors considered, does not decrease in literary taste of a wholesome nature -- though on a lower plane than that of a more cultured environment.

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[60] Lois Barclay Murphy, "Social and Emotional Development," Review of Educational Research, Vol. 11, p. 480, Dec. 1941

[61] Edmund De S. Brunner, "Large Social Forces Affecting Education," Review of Educational Research, Vol. 10, p. 13, Feb. 1940

CHAPTER XIII

INTERCULTURAL DRAMA

A high school literature course must emphasize the drama if pupils are to understand and to value highly the beauty of our language, artfully expressed in action. Drama carries the reader into the soul of its characters so that emotions are again relived. This aspect of literature is of tremendous importance because it can be utilized most effectively in promoting intercultural values in such a way that drama will become more enjoyable and more appreciated by the students.

Because so many boys and girls show a pronounced spirit of indifferentism in their study of classical drama, the modern light drama should be urged as worthy of a place in the literature program. This type of drama, and all light literature for that matter, should be permissable as long as it is not negative in nature.

"The ice must be broken," and the sooner the student learns to take an interest in drama, so much the better. Drama that will appeal to the interests of the majority of students should be encouraged. Then, when the interest in the study is sufficiently strong, the teacher could introduce the more serious classical dramas. This jump from "the known" to "the unknown" must be gradual for the greatest benefit.

Heavy classical drama will not be favored by many students in the secondary schools. But this does not mean that it should be neglected or subordinated to an unworthy place in the program of studies. By no means! Light drama should be intermingled with the regular literature

course where deemed most advantageous for the advancement of the teacher's objectives in teaching the course.

Light drama is more easily understood because its plot and characters are more apt to echo contemporary times and conditions. These echoes can be most effective in developing an appreciation of dramatic ability and technique.

The attitude for a large percentage of students is not encouraging, and becomes less so, when the classical masterpiece is forced on the student. Whether the more serious works should be continued throughout the course once the transition has been made from the light drama is also worth pondering over. The light drama should be used intermittently to supplement the classics and to spice the course with the easier means of promoting social democracy. Light drama will be better understood. Its plot and characters will be more realistic as the effects of their words resound in the minds of a youthful audience.

A series of 19 stage scripts follow this chapter section which can be used to decided advantage in the literature program. These playlets will bring home to youthful audiences the principles and values which we as Americans should cherish and propagate for the advancement of social democracy. What is more, the playlets will serve as an extremely valuable diversion from the regular course of study. They will enable the teacher to accomplish a great deal in the attempt to foster better human relationships among a widely differing heterogeneous groups of adolescents. The playlets should be incidental in the course and should be staged at the discretion of the teacher. Pupil discussion should be encouraged as a

motivating force while the playlets remain the chief subject of interest. And every opportunity to advance intergroup good-will and understanding should be used. Teacher suggestions can be most helpful as regards intercultural education whenever opportunity opens the door for such beneficial propaganda.

Stage Scripts Dealing with the Problem of Bettering Human Relations

Haven of the Spirit by Merrill Denison
Deals with Roger Williams and religious toleration. (Recommended for the senior high.) Cost 30 cents.
Dramatists Play Service, Inc.
6 E. 39th Street
New York City

Haym Solomon by Mildred June Janusch
The generous contribution of the Jewish patriot and financier to the forces of George Washington is told simply. (Recommended for junior and senior high.)
The Scholastic
May 6, 1939

Haym Solomon by Marcus Bach
An interesting study of a little-known episode in the period of the American Revolution. (Recommended for senior high.) Cost 35 cents.
Walter H. Baker
178 Tremont Street
Boston, Mass.

All Aboard by Ben Bengal
Soldiers in a train argue the question of discrimination when a Negro is forced to move to the rear. Extremely good dialog. (Recommended for senior high school.)
Theatre Arts, September, 1944
reprinted in Scholastic, December 4, 1944

As One Star Differeth
A dramatic presentation of the virtue of being different in manner, appearance, and ideas. Poetic lines are quoted here and there. Suitable for brotherhood week. (Recommended for junior and senior high.) Free of charge.
National Conference of Christians & Jews
381 Fourth Avenue
New York City

Divide and Conquer by Allan Sloane and Bob Russell
A Catholic, Negro and Jewish boy play together. A bully divides their loyalty and picks up their marbles. A bystander points out the analogy to Hitler's tactics. (Recommended for junior high.) Cost 15 cents.

Green Publishing Company
Box 823, Amityville, New York

A Hero Comes Home by Jean Karsavina
A returning veteran is surprised to find anti-Semitism at home. When he learns that his friend is a victim, he decides to join the counter-attack against the evil. (Recommended for junior and senior high.)

Stage for Action will perform it, free
130 W. 42nd Street
New York 18, New York

Jefferson Lives Today by Anette Smith Lawrence
A plea for equality and freedom for all peoples. (Recommended for junior and senior high.) Free of charge.

American Unity, March-April, 1943
issued by Council against Intolerance
17 E. 42nd Street
New York City

Jefferson's Spirit Lives
A brief sketch written by students voicing a plea to unite. (Recommended for junior high.) Free of charge.

American Unity, March, 1944
issued by Council against Intolerance
17 E. 42nd Street
New York City

Look Beyond the Label by Irene D. Jaworski
A witty playlet to prove that people are people regardless of color or nationality. The label or name or stereotype tells us nothing. We belong to a single race: the human race. (Recommended for senior high.) Cost 15 cents.

Bureau for Intercultural Education
1697 Broadway
New York 19, New York

Let My People Go
A plea for Negro equality written by students. (Recommended for junior high.) Free of charge.

American Unity, October, 1943
issued by Council against Intolerance
17 E. 42nd Street
New York City

Let No Tears Be Shed by Henry Goodman
A moving memorial of the Jewish defenders of Warsaw. (Recommended for senior high.) Cost 10 cents.

Henry Goodman
11 Schermerhorn Street
Brooklyn 2, New York

Meet Your Relatives by Alice B. Nirenberg, with original lyrics by Don Karlin
A dramatization of some of the A B C's of anthropology in the form of an illustrated lecture. Light and gay. (Recommended for junior and senior high.) Cost 5 cents.

Public Affairs Committee
30 Rockefeller Plaza
New York 20, New York

Playing Fair by Fanny Venable Cannon
Four short plays on the subject of understanding and living with minority groups. (Recommended for senior high.) Cost $1.00

E. P. Dutton and Company
300 Fourth Avenue
New York City

Ring Freedom Ring
A pageant produced by the Rochester public schools for casts of 250 and more. "A dramatic picturization of our nation's hard won freedoms which we treasure most carefully with each succeeding generation." The growth of liberty in the United States. (Recommended for juniors and seniors.) Cost 30 cents.

Address Hazel M. Stowell
Charlotte High School
4115 Lake Avenue
Rochester, New York

A Salute to the Fourth by Elizabeth McFadden
This playlet dramatizes the struggle for race tolerance. (Recommended for senior high.) Cost 30 cents.

Dramatists Play Service, Inc.
6 E. 39th Street
New York City

Such Harmony by W. Eric Harris
This play suggests the possible beginnings of authoritative control of freedom of speech, the vague influences of which, if given free play, might usher in fascism even in a country like Canada. Its people are everyday people, and its action is placed with a family having a picnic supper in a city park. (Recommended for senior high.) Cost 35 cents.

Samuel French
25 W. 45th Street
New York, New York

Who Built the Bridge?

Many nationalities contribute to build a bridge, which is America. (Recommended for junior high.) Free of charge.

Council against Intolerance
17 E. 42nd Street
New York, New York

Skin Deep by Charles Polachek

A long play to demonstrate in witty fashion that differences between races and peoples and nationalities are mythical. Under the skin we are all brothers. The facts from "Races of Mankind" are cleverly dramatized.

Stage for Action will perform it, free
130 W. 42nd Street
New York 18, New York

CHAPTER XIV

LATEST INTERCULTURAL READING SUGGESTIONS

Literature in the hands of a skilled teacher and with the sympathy of the school administration can be a great asset.

The reading of John Steinbeck and Carey McWilliams, author of "Brothers Under the Skin," might lead to an investigation of migratory workers on local farms. "Native Son," worthy of introduction into a high school English course on its merits as a novel, can be a primer of intercultural education.

In a literature course, curiosity about cultural groups and their relations with each other may result from required or optional reading and an ensuing discussion. Nothing should be lost whenever such an opportunity presents itself in a classroom situation.

To become more technical on the subject of "race" the student should familiarize himself or herself with a scientific approach to the topic. This study can begin with the following works all recommended by the Director of Education, Race Relations Division, American Missionary Association.

"The Races of Mankind," by Ruth Benedict and Gene Weltfish, Public Affairs Committee, 30 Rockefeller Plaza, New York City, Cost 10 cents.

"Man's Most Dangerous Myth," The Fallacy of Race," by M. F. Ashley, Montagu, New York: Columbia University Press, 1945.

"The Science of Man in the World Crisis," edited by Ralph Linton, New York: Columbia University Press, 1945.

"The Mind of Primitive Man," by Franz Boas, New York: Macmillan Company, 1911.

The conclusions of the various students should all point toward the fact that "every civilized group of which we have record has been a hybrid group, a fact which disposes effectually of the theory that hybrid peoples are inferior to pure-bred ones." [62]

The present situation, as far as race relations are concerned, is, indeed, encouraging. In every city of the nation signs of progress and openmindedness are being reported. A fraction of the recent best-sellers which bear witness to the interest of the American author in this question is here listed by titles:

Strange Fruit
Black Boy
Primer for White Folks
The Street
Earth and High Heaven

In this season alone, (1946), the theatre has contributed a few productions which should influence better group harmony, namely:

Anna Lucasta
Jeb
Deep Are the Roots
Saint Louis Woman

Among the other books quite recently off the press that should help implant intercultural values in the minds, hearts, and souls of our future voters are those here listed:

One Nation
Brothers Under the Skin
One America
Rising Above Color
One God
Common Ground (magazines
American Unity)

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[62] Ralph Linton, "The Study of Man," New York: D. Appleton-Century, 1936, p. 34

Recent novels which plead for mutual respect among the constituent elements in the country are:

Earth and High Heaven by Gwethalyne Graham
Let Us Consider One Another by Josephine Lawrence
New Broome Experiment by Adam Allen
Up At City High by Joseph Gollomb

Some of the prominent writers connected with the intercultural movement that bear consideration for study are such anthropologists and psychologists as:

Franz Boas
Bronislaw Malinowski
Margaret Mead
Ruth Benedict
Otto Klineberg
Louis Adamic

Among the historical scholars there are two very worthy names:

Carl Wittke
Marcus Lee Hansen

These writers have shown by reference to documentary evidence that American culture received a powerful impetus from the contributions of emmigrant groups.

Another very prominent writer in this field, Dr. Joseph S. Roucek, in his "Group Discrimination and Culture Clash" is worth mentioning. This particular work is a collection of essays that are solid and most concrete and well worth reading. The entire work is one of the few outspoken statements on such recent "racial" riots as have occurred in Harlem, Detroit and California.

A good follow-up to the Vickery-Cole basic manual is the booklet produced by the Stanford Workshop on Intercultural Education, under the editorship of Stewart G. Cole, I. James Quillen, and Mildred J. Wiese. This booklet, entitled "Chartering Intercultural Education" is published by the Stanford University Press, 1946. "An excellent work it is a guide to improving intercultural relations on the basis of the effective practices already in use."[63]

Another very excellent book, an intercultural reader for junior and senior high schools, called "This Way To Unity," New York: Oxford Book Company, 1945, should be among the "must" books for the school library. This book edited by Arnold Herrick and H. Askwith has received wide approbation from the teachers studying intercultural education at Boston University under Professor John J. Mahoney.

In the schools literature is not alive; its potentialities are in a rather dormant stage. "With the majority of pupils, courses in literature as taught at present fail to achieve their objective of developing interests and improving tastes."[64] "The implication of this statement is that the classics have been stressed in too many cases where current magazine literature would have been more appropriate."[65]

Literature in its finest form and style is worthy of recognition at all times but because of its superior level or advancement above and beyond the present maturation point of many students it quite often loses its real worth in their minds. When such is the case or rather even be-

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[63] William W. Brickman, "Intercultural Education," School and Society, Vol. 64, p. 67, July 27, 1946. Note: Most of information in this chapter is based on Brickman's illuminating article.

[64] Fleege, op. cit., p. 51

[65] Ibid

fore such a cultural catastrophy occurs the teacher should be able to make the change-over to that type of literature that will of its very nature appeal to all pupils. Intercultural literature has "a bone for all to pick" because every adolescent carries the torch for some kind of a prejudice. Reading the classics solely for their own value does not eliminate prejudices in our secondary school population. When the classics are studied they must be modernized by references to intercultural literature. If the classic studied does not provide opportunity for intercultural digression then the teacher should invent or suppose such and such a condition existed in times past (according to the setting of the classics).

If a teacher knows enough to read between the lines there will be ample opportunity for an intercultural emphasis. In days gone by human nature was just the same as it is now, only now we are supposedly on a more advanced plane of civilization or human development. And yet we have our race riots and what not. How much more acute in antiquity and Elizabethan times were passions and hatreds fomented with readiness when men gave comparatively so little thought to the rights of every man! Down through the years these rights have gradually established themselves as part of our laws. The process of bettering human relationships on a democratic basis has been a long, rough endeavor and this is the background of literature just as much as human nature is, unfolded now and being identical with human nature of 300 years ago.

All literature is based on human beings, life experiences, history and environment, not to mention beauteous nature quite often superbly and amply and artistically expressed in words. Much can be presupposed from

a classic by an experienced teacher who should not be wanting in imagination or vision to deal with intercultural values relating to the central plot or concerning the chief characters or even the minor characters. Literature, old and new, should be made live.

The way to vitalized and meaningful literature is the intercultural approach. This enlightens the student democratically, and unconsciously urges or demands that he read into prejudice and its allied counterparts if his curiosity is to be satisfied. And, sooner or later, with enough mental stimulation the average student will try to learn something about the issues raised in the literature hour. But more, his reading will automatically improve and tend to use additional time each day because his interests will be greater. "Training in reading must occupy a more important place in general education in order that reading as a source of enjoyment may be glimpsed by more students."[66]

"Our duty as educators is to take literature as it is and train children to read with discernment and judgment."[67] Children should not be deprived of the opportunity to develop critical judgment for the discussion of problems suggested.

The Connecticut Yankee is the shrewd American that many like to think all Americans are in "the land of the brave." An Englishman reading Kipling realizes that a Tommy could take on any twenty natives single-handed, and he sighs with magnaminity as Kipling concedes that a Fuzzy Wuzzy could be brave, and grunts with satisfaction that Danny Deever will be hanged in the morning.

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[66]Ibid

[67]Frank J. Coyle, "Tolerance For Intolerant Literature," High Points, p. 28, April, 1946

James Fenimore Cooper shows how His Majesty's brave forces drive the skulking, savage and treacherous French from around Saratoga.

C. S. Forester or Kenneth Roberts shows our bedraggled army helped by Lafayette's brave French, to push back the mercenaries of another despotic monarch of the same lineage.

Many places in literature the Irish have been abused by the characterization of being dull-witted, thick-headed -- the people of Ireland, the land that at one time preserved the cultural heritage of the past. Nathaniel Hawthorne's Mr. Higginbotham's Catastrophe is an uncomplimentary treatment of the Irishman. "For the more familiar stereotype of the Irishman, Butler's "Pigs Is Pigs" offers a sorry example.

There is a "swarthy Greek" cast in the role of a hold-up man in F. Scott Fitzgerald's Pusher-in-the Face. There is a "Mexican-looking" hoodlum in Jack London's "A Raid on the Oyster Pirates." Fagin of Dicken's "Oliver Twist" has vanished from the schoolroom since the novel is no longer on the approved list.

Such sneers as found in our literature must be replaced by intercultural values. Walter Scott successfully carried through such a purpose in Ivanhoe and made his romance a lesson in the effects of persecution upon the Jew in the Middle Ages. A biography of Haym Solomon could arouse interest in the accomplishments of Jews. "And Proud of It," which appeared in the June, 1941, issue of Reader's Digest could be read for developing in children an awareness of the problems of a minority group, such as the Jews.

Recommended reading for the Tenth Grade:

A unit entitled "Family Relationships as Seen in Literature" suggests group discussion around such books as Silas Marner, by Eliot; Our Town, by Wilder; and The Human Comedy, by Saroyan. Doctor George Washington Carver, by Graham and Lipscomb; and Shakespeare's Merchant of Venice have stimulated students to seek greater understanding of minority groups with which they have to live.

The study of backgrounds of many words presents another possibility: English words from many lands (dances, foods, sports, inventions, nicknames, present war vocabulary); and the names of local and national places.

Masterpieces of literature which offer opportunities for the encouragement of intercultural appreciation are: The Americanization of Edward Bok, and Riis' The Making of an American, are notable examples. Dorothy Canfield Fisher's The Bent Twig gives consideration to the race problem; and of course Ivanhoe opens the door to a discussion of religious and racial prejudices.

Common Ground, the quarterly, established by Louis Adamic, and the Common Council for American Unity magazine, are works devoted entirely to intercultural relations. They contain a great deal of material of human interest, including short stories, poetry, and essays dealing with the various culture groups.

A reading of Franklin's Autobiography should prove interesting to those who want to know the typical American.

Ideas by and about immigrants have found expression in poetry, drama, and essays. Such ideas children can read and discuss in: Aldrich's "Our Unguarded Gates," Schauffler's "Scum O' the Earth," Languill's "The Melting Pot," and Adamic's "The Making of Americans."

"Two books edited by Leo Schwarz: The Jewish Caravan and Golden Treasury of Jewish Literature are excellent textbooks of old and new in this literature. The contemporary dramatists and novelists include the whimsical Robert Nathan, the socially-minded Michael Gold, the story-teller Singer, the poet Untermeyer among a vast array of these artists of writing. The Jewish pupil becomes aware of his heritage and the Gentile pupil recognizes a culture other than his own."[68]

Concerning the Negro -- the poetry of Langston Hughes can quickly be related to much of our immediate music; the poetry of Countee Cullen can be compared in theme and imagery to that of Keats.

"No one of the minority cultures needs apology for its content of literary material. No one of them should be presented as an antidote for racial antagonism. All of them are eye-openers to cultural understanding."[69]

"In our study of personality maladjustments we should be careful not to condemn all underprivileged homes. One has only to read Betty Smith's book, A Tree Grows in Brooklyn to appreciate how one mother in the most squalid surroundings was able to keep intact the personalities of her children; and there are many such mothers among all groups."[70]

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[68] Nellie Appy, "Pupils Are People -- A Report of The Committee on Individual Differences," National Council of Teachers of English, p. 138, New York: D. Appleton Century Company, 1942

[69] Ibid, p. 139

[70] Rachel Davis Du Bois, Build Together Americans, p. 43, New York: Hinds, Hayden & Eldredge, Inc., 1945

"Irvin L. Child in his book Italian or American -- should be read by every American -- he brilliantly describes the conflict that the effects of prejudice on family have among minority groups."[71]

"What the Scientists Say" by Caroline Singer, published by the Bureau for Intercultural Education is worth mentioning to high school pupils.

For an interesting account of the problems of the Negroes in Harlem, read Rai Ottley's "New Word A' Coming" published by Houghton Mifflin, 1943.

For a report on Racism as it existed in Nazi Germany, there is a very good reference by Franz Boas, "Aryans and Non-Aryans," published by the Bureau for Intercultural Education.

Students should try to trace the growth of ideals in the minds of people until ideals overshadow all personal consideration. Reading such books will help:

Destination Chungking
In Place of Splendor
Testament of Youth
Who Walk Alone
Citizen Tom Paine

Students should see that big changes are never simple and that the confusion of the war aims, the pessimism of our time, and the cheating and injustices that we see around us are characteristics of almost all periods of social change. In connection with these thoughts read:

Sermon on the Mount
Declaration of Independence
The Gettysburg Address
Tom Paine's "Common Sense"
Lincoln's letters
Washington's "Farewell Address"

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[71] Ibid, p. 38

Joseph Cottler, "Champions of Democracy," is a collection which presents a series of short biographies of Americans who have fought for some kind of freedom, other than political freedom. For instance, one chapter is devoted to Horace Mann; another to Booker T. Washington, and so on.

Howart Fast's, "Haym Solomon, Son of Liberty," is a very easy, though interesting story of the Jew who helped as much as any other man to finance the American Revolution. Solomon is portrayed as a man with a keen sense of justice and a burning zeal to build a land where people can be free.

One of the great books pertinent to the problem considered is: "This Way To Unity," edited by Arnold Herrick and Herbert Askwith, Oxford Book Company.

This is an anthology which was compiled with a view to its use in English classes as a basic literature textbook. It's a good one and has enough variety to make it adaptable to any curriculum. Represented are the short story, the novel unit, the familiar essay, biography, magazine article, radio play, book review, newspaper editorial, and poetry. It can well be a basic text or supplementary reader in social studies classes too. The editors have used good sense in choosing the material and "This Way To Unity" should, if widely used in schools, do much toward the stated purpose of the book -- "for the promotion of good will and team work among racial, religious and national groups." This review was taken from the American Unity magazine of February 1946, which is issued by the Council Against Intolerance in America.

CHAPTER XV

REPORT FROM THE STATES

The writer sent out a brief questionnaire to the directors of 47 State Departments of Education or of Public Instruction. No questionnaire was sent to the State Department of Education in Massachusetts because the opinion was already known. The purpose of this questionnaire was threefold:

1. To clarify the writer's thinking on the subject and to determine its influence in the State Departments of Education, as well as the consideration or recognition this particular inquiry would receive.

2. To learn how many States would report favorably on the chief problem of this paper.

3. To gather as many suggestions as possible in relation to this study.

A letter accompanied the questionnaire with a self-addressed postage-paid envelop enclosed. Both this letter and the questionnaire are reproduced on the following page. The question asked opens the door for various reactions, but the writer's purpose was to learn how many would not answer or who had no helpful information to offer.

In view of the fact that an organized attempt to promote this phase of intercultural education is still in the embryonic stage of development, a high percentage of "returns" could not be expected on the questionnaire sent out.

October 3, 1946

Dear Sir:

Next year when I begin teaching, after three and one-half years in the Service, I hope to be able to use the resources for promoting intercultural values in a secondary school literature program so that these values will help develop pupil appreciation and understanding of literature and of social democracy.

What I would like you or the English Department to do is to help me clarify my thinking on this subject for a graduate school paper that I am writing. Your cooperation will be deeply appreciated.

If you will answer the three items on the following page I will be satisfied.

Sincerely,

Please return this in the enclosed envelope as soon as possible.

1. Do you believe that the resources for promoting intercultural values in a secondary school literature course help develop pupil appreciation and understanding of literature and of social democracy?

Please check Yes _____ or No _____

2. Please state your reason or reasons briefly.

3. List any other suggestions you may have or send whatever related material is available.

Thank you.

The states that made no reply whatsoever are here listed:

Vermont	Oklahoma
Rhode Island	Texas
New York	Indiana
New Jersey	Iowa
Maryland	Ohio
West Virginia	North Dakota
North Carolina	South Dakota
South Carolina	Arizona
Georgia	Oregon
Mississippi	Washington
Arkansas	Montana
Missouri	Wyoming

Note: The Southern and the Western States are in the majority.

Of the 23 returns, 21 of them took the affirmative side of the question asked, while two failed to answer either way. Twenty-four states had no reply to make.

The main ideas advanced and suggested to the writer in this survey are here listed:

1. Pupil appreciation of literature and of social democracy will not come by reading alone.

2. The teacher is the central factor in the situation and he must have a broad social background based upon reading and personal contacts with various minority and interest groups.

3. The teacher's enthusiasm should not interfere with careful planning.

4. The best authorities agree that the best teaching is done by indirection, with very little heat and much light.

5. Correlating English and Social Studies is a good move from the standpoint of teaching effective intercultural relations.

6. "The Science of Man in a World Crisis" by Ralph Linton is good for the teacher who wishes to instill in pupils many objective scientific facts about man.

7. Strongly emphasized is the statement that a careful survey of the community should be made prior to going all out for such a program. A community already in a state of tension on group relations needs very careful handling even to the point of sidetracking the program for a time.

8. "Play down" differences and emphasize likenesses.

9. A poor job on intercultural relations may do irreparable harm.

10. Working unity can be achieved without sacrificing individuality.

11. The world needs to be shown as well as told what justice means.

12. In the solution of intergroup problems within each community, teachers must assume leadership.

13. Neither bodily characteristics nor mental performances under intelligence tests yield valid evidence of innate white superiority.

14. Christianity and Judaism have devoted followers in all races.

15. Because propagandists are able to use economic injustices to create tensions between groups of American citizens, educators must be vitally concerned with the socio-economic aspects of human relations.

16. To promote efficient democracy insure equal educational opportunity for all, thus providing equal opportunity for self-development.

17. Educators, administrators, supervisors and teachers in all states should develop plans, devise programs and activities pointed toward improved education for democratic human relations.

18. Good intergroup education materials in schools -- resource units and informative bulletins for teachers and pupils promotes the cause of better living together.

19. Cooperation with all groups and agencies interested in improved intergroup education is important.

20. No modern literature course can fail to take advantage of the challenge of such objectives as promoting intercultural values for greater interest and better understanding of literature and of social democracy.

21. Intercultural values can be very effective in a literature program if properly taught in large units.

22. Our youth must understand minority groups in this country as well as know and understand other peoples and other lands.

23. Pupils must learn habits of critical thinking, of expressing opinions free from prejudice, of weighing and balancing ideas expressed by others.

24. Under no circumstances should the teacher fail to guide students to the reading of good literature, which probably provides the best of all media for understanding the personal reactions of others.

25. Specially recommended for selection of individual readings in connection with wider democratic relationships is the Books For You (a publication of The National Council of Teachers of English, 211 West 68th Street, Chicago 21, Ill., entitled "Other Lands and Other Peoples." See also The English Journal, June 1946, and "The World Today" in the Atlantic Monthly.

26. Remember well that all literature does not contribute to social democracy because some of it is designed for atheistic communism and dictatorship, not to mention other evil influences on life.

27. Selections read and studied should be varied because some are inferior and others superior in the judgment of literary artists.

28. If the teacher selects materials with a view toward developing an appreciation of good literature and of democracy, pupils will show progress toward that end.

29. It is only through a study of the cultural life of foreign peoples that we really understand them. A literature of a people better reveals their cultural standards.

30. The term "social democracy" can only have one correct meaning. (See Dr. Mahoney's book, "For Us The Living). Social democracy cannot connote the type of government that the Soviet Union supports because communism and democracy are incompatible.

31. Intercultural education should become part of all school instruction.

32. Wisconsin's Cooperative Educational Planning Program of the state's Education Association has an instructive booklet on intergroup and intercultural education.

33. California's Department of Education recommends a bulletin recently prepared by the Los Angeles County school department entitled "The School's Responsibility for the Improvement of Intergroup Relations."

34. Literature springs from the experiences of the people. If it is studied against a background of understanding (not tolerance nor propaganda) it necessarily develops further understanding of the people concerned.

35. The Book Fair in Boston, (and those elsewhere), ought to provide a major source for selecting such materials among recent publications.

36. It has been suggested that the reasons are obvious in answer to the question. "Do you believe that the resources for promoting intercultural values in a secondary school literature course help develop pupil appreciation and understanding of literature and of social democracy?" This paper and the fact that 26 states failed to reply to the questionnaire show that the reasons are not obvious.

37. The resources in the question refer to those "for promoting intercultural values." These resources are being given wide publicity by many organizations interested in intergroup harmony. Such organizations, as for example, The Bureau for Intercultural Education of New York and the Julius Rosenwald Fund of Chicago, provide attractive pamphlets illustrating the numerous resources presupposed in the question asked of the 48 state directors of education.

38. Intercultural literature must be carefully chosen and presented and treat of different countries and racial groups. Understandings of other peoples must be created plus realization that people's feelings are similar though their cultures may be different.

39. The State Department of Education, Tennessee, recommends its 1946 "English Manual For Teachers," in regard to intercultural values in a secondary school literature program.

40. It might be worth noting that the questionnaire sent out to the states was purposively kept brief and was directed at current official opinion.

41. The study of <u>any type</u> of literature <u>cannot</u> be based upon the assumption that it will result in the development of increased appreciation and understanding of people and their relations with other people. (This is the opposite view of one State Department of Education.) It is also incorrect to say that literature <u>of all sorts</u> has much to offer.

42. One of the two men who failed to reply either way on the questionnaire reported that he did not understand the meaning intended for the phrase "social democracy." The other official spokesman struck a very important note when he said that a great deal "depends upon <u>how</u> any activity is carried on . . . . the major outcome of an intercultural program should be the development of wholesome <u>positive</u> attitudes towards minority groups of all kinds. A study of literature <u>may</u> contribute towards this end."

43. Michigan's State Committee on Intercultural Understanding has prepared a bulletin called "Understanding Others" now available.

44. Students of secondary school age are very susceptible to the teaching of sound and fair concepts.

45. If our way of life is to succeed we must engender the same devotion to freedom of speech, religion, assembly, etc., as the dictator states were and are able to do toward their ideals.

46. Connecticut reports in favor of the documents of the "Council Against Intolerance."

47. Because a teacher is sympathetic toward the promotion of intercultural values does not necessarily mean that such a teacher would be equipped interculturally to train others properly. It is true, however, that the interculturally trained teacher must have a sympathetic understanding of the problems that arise.

48. Minnesota reports that better schools in the State are planning the teaching of intercultural values in secondary literature courses.

49. All literature worth reading is a study of human life and human values. It represents someone's particular struggle with life. It should be read or taught with this view in mind.

50. Literature without intercultural values stressed is liable to be misinterpreted.

51. A literature teacher may make a very definite attempt to develop an appreciation of literature, but does the pupil make a similar attempt? Are his emotions of sympathy aroused for the downtrodden? Has he been properly motivated?

52. Literature with intercultural values promotes the living of rich and significant lives, develops and helps to build harmonious and colorful personalities, helps pupils and adults to enjoy to the utmost the glory of being happy, and lastly such literature teaches one to face suffering nobly.

CHAPTER XVI

CONCLUDING REMARKS

This paper holds to the thesis that if little or no opportunity presents itself for treatment of intercultural values in the study of some particular literary work, a good literature teacher should "invent" an opportunity. Occasional digressions in teaching can be quite helpful for the teaching of the meaning of democratic human relationships, American ideas as opposed to totalitarian ideas, the idea of democracy, religion and science. After pupils hear and discuss Americanism and other good intercultural topics for some time in relation to their current reading they will be psychologically conditioned to the sound outlook hoped for by the teacher.

Pupils must be taught values that "evolve largely from experiences of living." They must know what living democratically means, what participation in our common life equals. Community betterment, sharing scientific findings, and developing critical thinking are also all part of the intercultural approach for the teen-ager.

According to the Rev. Dr. John K. Ryan of the Catholic University of America, "A certain amount of juvenile delinquency is caused, or at least occasioned, by unwholesome interests, among them inferior novels and cheap and salacious literature. The remedy for this is the obvious one of raising standards. To introduce young people to literature that is at once worthwhile, inspiring, and fascinating is the best way to wean them from a debasing diet of comic books, movie publications, 'confession' and

'love' magazines, and degraded fiction."[72]

Two books "unsuitable" for inclusion on a secondary school reading list are Booth Tarkington's popular "Seventeen" and the book entitled "Alice Adams." "These books cannot be recommended because of the dangers of racial stereotypes. Such characterizations as Genesis in "Seventeen" or the equally comic Gertrude, the Negro serving-maid in "Alice Adams," are distinctly regrettable," says Jerome Carlin in his article "Racial Stereotypes in our English Textbook," found in High Points, Jan. 1946, p. 15. However, Carlin must remember that literary evils can be exposed by literature teachers so that a class of boys and girls will benefit immeasurably.

Pupils will come across literature that can unconsciously tear at the roots of our hard won freedom. It is of vital importance that the nationality, coupled with the faults of the blundering, villainous, corrupt and evil characters sprinkled throughout thousands of printed pages, should not be attributed to every person of the same nationality, color or creed, be what it may. The bullet of intolerance must not wound the innocent party in literature or in life. This is where the literature teacher can seize the opportunity to make a story, poem, or drama vital with American democratic influence.

The teacher should have little difficulty in preparing a bibliography for her literature class based on intercultural reading. The Governor's Committee for Racial and Religious Understanding in Massachusetts has

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[72] Rev. Dr. John K. Ryan, "Juvenile Delinquency -- The Problem And The Answer," Vol. 5, p. 3, Our Parish Confraternity, October 1946.

published an excellent annotated bibliography for all who are interested in obtaining it. Suggested classroom materials, more particularly for secondary schools are included. Practically all the intercultural organizations in the United States have similar bibliographies available for teachers and others who are interested in them.

Because there is a definite need of more research in the area of values, particularly intercultural values, this paper should not be accused of unwantonly emphasizing the importance of all personal considerations as applied to the study of values in this report.

It is worthy of note to state that a systematic review of the research on intercultural education will appear in the "Review of Educational Research," Vol. 18, Oct. 1947, under the title of "Education for Citizenship."

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APPENDIX

VITA

Name: Edward Joseph Burke

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Place of Birth: Waltham, Massachusetts

Schools and Colleges Attended:

St. Charles Grammar School, Waltham, Mass.
St. Charles High School, Waltham, Mass.
Boston College, Chestnut Hill, Mass.
Boston University, School of Education, Boston, Mass.

Experience:

Playground Instructor and Supervisor
City of Waltham, Mass. -- Summers 1939, 1940, 1941.

Teacher
Waltham Senior High -- Mathematics and English
Watertown Senior High -- English

U. S. Army -- 3 years and 7 months

Date Due

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JAN 10			
FEB 28 1951			
JUL 21 1951			
AUG 12 1952			
Nov. 17, 1958 AUG 7 1959			
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Burke, Edward J.
A study of the background & exposition of intercultural values

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